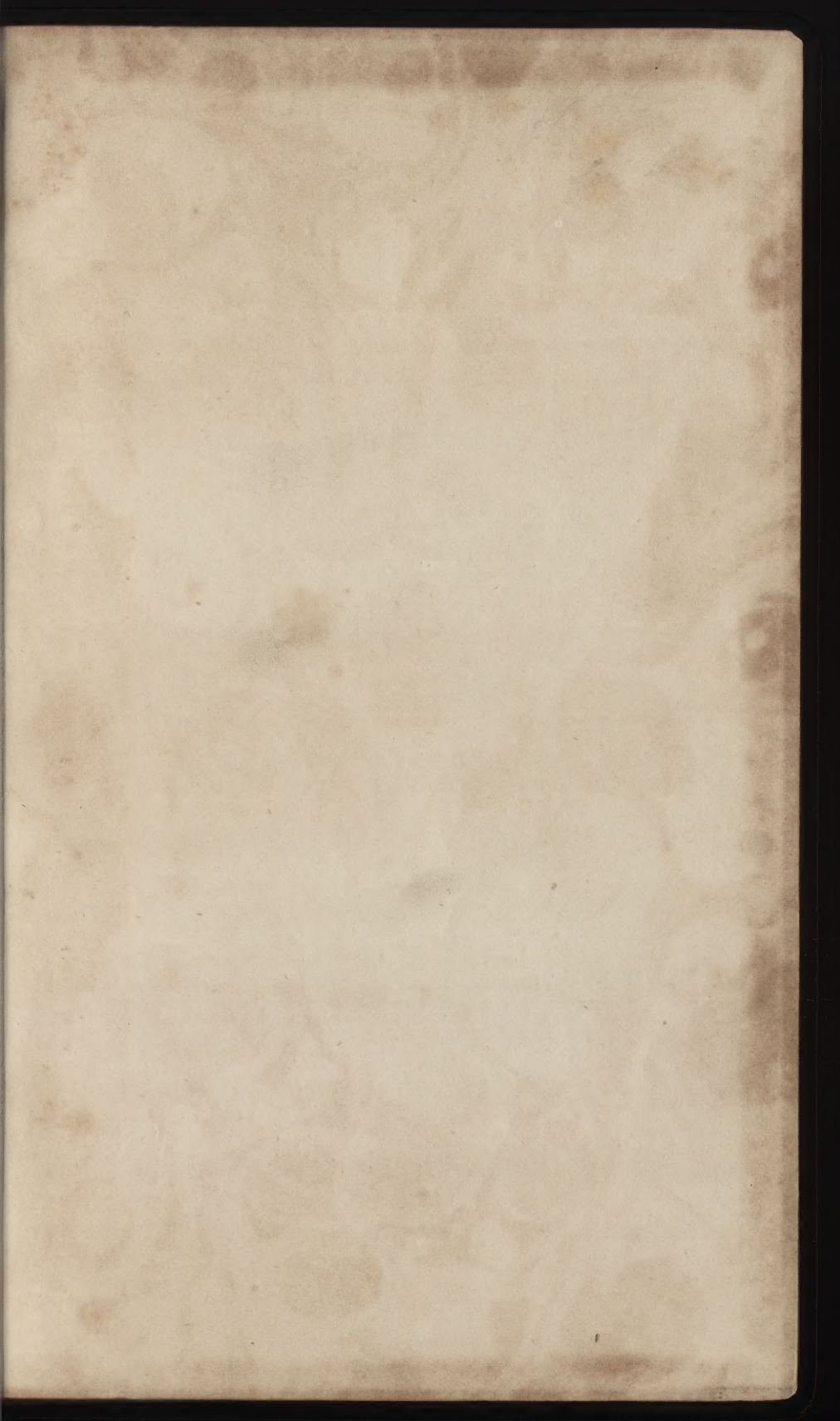


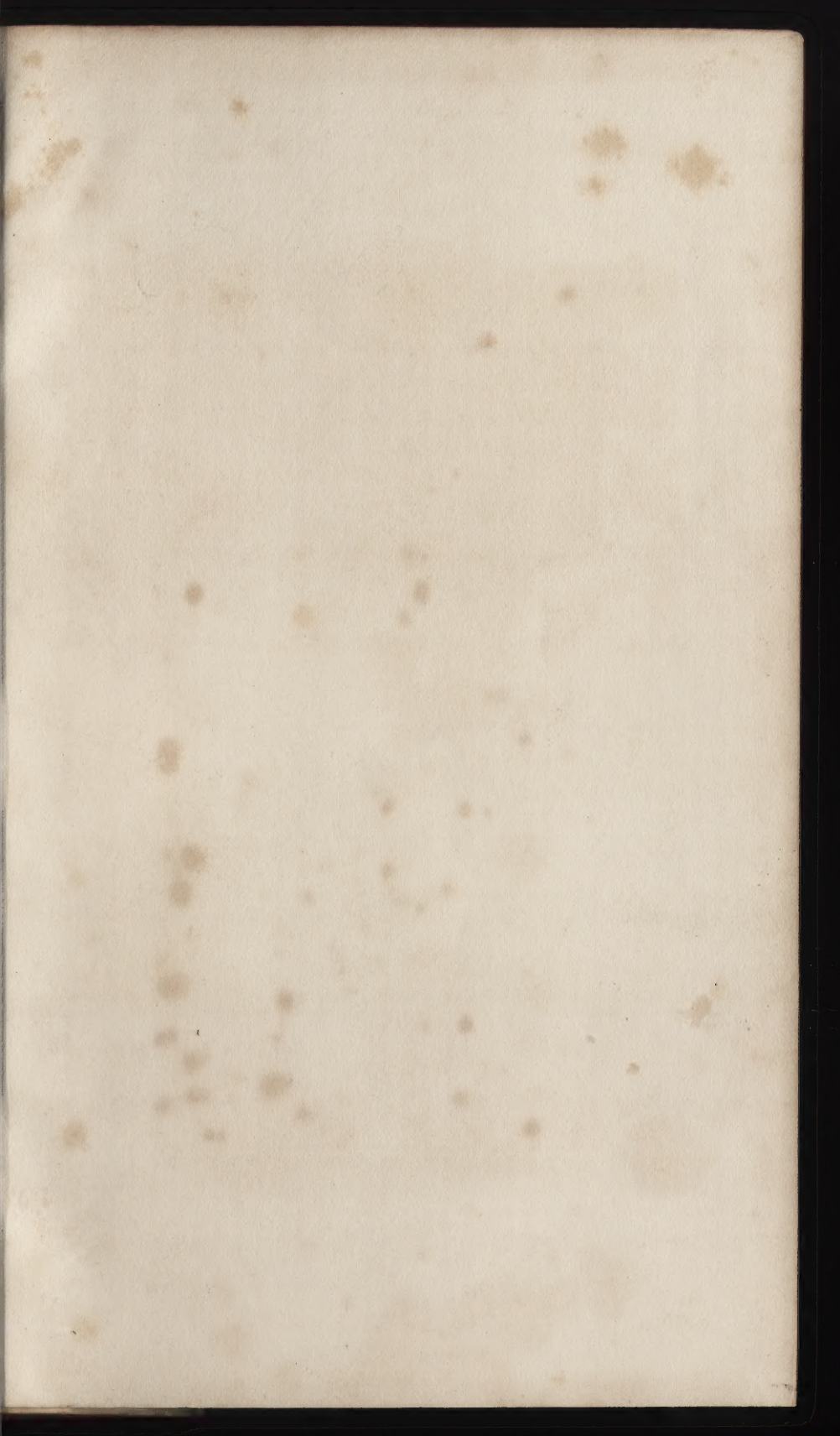




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Engraved by W. Miller from Daguerreotype by G. S. Leach M.D.

ZION.

Zion shall be plowed like a field. Jer. LIII. 38. Mic. III. 12.

Printed by W. Hildes.

EVIDENCE

OF THE

TRUTH OF THE CHRISTIAN RELIGION,

DERIVED FROM THE LITERAL FULFILMENT OF

PROPHECY;

PARTICULARLY AS ILLUSTRATED BY THE HISTORY OF THE JEWS, AND BY
THE DISCOVERIES OF RECENT TRAVELLERS.

BY

ALEXANDER KEITH, D.D.,

AUTHOR OF THE SIGNS OF THE TIMES, AND DEMONSTRATION OF THE
TRUTH OF THE CHRISTIAN RELIGION, ETC.

Thirty-sixth Edition, much enlarged.

WITH EIGHTEEN DAGUERREOTYPE VIEWS AND OTHER ENGRAVINGS.

Opinionum commenta dies delet, Naturæ judicia confirmat.—Cic. De Nat. Deo.

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PREFACE

TO

THE THIRTY-SIXTH EDITION.

IN searching for facts alone, in illustration of prophecies, it has uniformly been the Author's endeavour to adduce the most unexceptionable and conclusive evidence; and hence unbelievers, condemned out of their own mouths, have in general been the leading witnesses. As soon as photography began to take its place among the wonderful arts or inventions of the present day, he anticipated a mode of demonstration that could neither be questioned nor surpassed; as, without the need of any testimony, or the aid of either pen or pencil, the rays of the sun would thus depict what the prophets saw. With this intent, on his first visit to the East, he took with him some calotype paper, &c., the mode of preparing which was then secret; but on reaching Syria it was wholly useless. Then engaged in another object, he passed within an hour of Ashkelon and another of Tyre, without seeing either. A second visit to Syria, accompanied by one of his sons, Dr G. S. Keith, Edinburgh, by whom the daguerreotype views were taken, enables him now to adduce such proof; and has led besides to such an enlargement of the evidence from manifold additional facts, as he vainly hopes may impart that lesson to others with which his own mind

has been impressed,—a still deeper conviction of the defined precision of the *sure word of prophecy*.

Predictions accomplished to the prescribed degree are not the less credentials of inspiration, because, as signs to believers as well as sights for sceptics, they are the index to other prophecies, which, in the day of their realization, shall be felt as well as seen.

Other topics might have been added as coming now within the province of *evidence*, on which the writer could not have touched in any of the earliest editions of this Essay. Twenty years ago, no man could have drawn on his imagination for any interpretation of the predicted marks or actual characteristics of *the time* when *the book shall be opened*, as every man now sees that *many run to and fro and knowledge is increased*. *The opening of the book of the Lord* discloses other things to view than the world has ever witnessed. And it is only in the *latter days*, for example, that men shall *consider perfectly what shall befall* the once chosen people of the Lord. Down to this day the prophecies concerning the Jews, their own land, and the lands of their enemies, are perfect verities: and as other events follow in their *appointed time*, the changing scene develops new illustrations of the immutability of the purpose and of the word of the Eternal.

December 1847.

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EVIDENCE

OF

PROPHECY.

INTRODUCTION.

No subject can be of greater importance, either to the unbeliever or to the Christian, than an investigation of the evidence of Christianity. The former, if his mind be not fettered by the strongest prejudice, and if he be actuated in the least by a spirit of free and fair inquiry, cannot disavow his obligation to examine its claim to a divine origin. He cannot rest secure in his unbelief, to the satisfaction of his own mind, without manifest danger of the most fatal error, till he has impartially weighed all the reasons that may be urged on its behalf. The proof of a negative is acknowledged and felt to be difficult; and it can never, in any case, be attained, till all direct and positive evidence to the contrary be completely destroyed. And this, at least, must be done before it can be proved that Christianity is not true. Without this careful and candid examination, all gratuitous assumptions and fanciful speculations, all hypothetical reasonings, or analogical inferences, that seem to militate against the truth of religion, may be totally erroneous; and though

they may tend to excite a transient doubt, they cannot justify a settled unbelief. Being exclusively regarded, or being united to a misapprehension of the real nature of the Christian religion, the understanding may embrace them as convincing; but such conviction is neither rational nor consistent, it is only a misapplication of the name of freethinking. For, as Christianity appeals to reason and submits its credentials,—as it courts and commands the most trying scrutiny, that scrutiny the unbeliever is bound, upon his own principles, to engage in. If he be fearless of wavering in his unbelief, he will not shrink from the inquiry; or, if truth be his object, he will not resist the only means of its attainment, that he may either disprove what he could only doubt of before, or yield to the conviction of positive evidence and undoubted truth. This unhesitating challenge religion gives; and that man is neither a champion of infidelity, nor a lover of wisdom or of truth, who will disown or decline it.

To the believer such a subject is equally important and interesting. The apathy of nominal Christians, in the present day, is often contrasted with the zeal of those who first became obedient to the faith. The moral influence of the Christian religion is not what it has been, or what it ought to be. The difference in the character of its professors may be greatly attributed to a fainter impression and less confident assurance of its truth. Those early converts who witnessed the miracles of our Lord and of his apostles, and heard their divine doctrine, and they who received the immediate tradition of those who both saw and heard them, and who could themselves compare the moral darkness from which they had emerged, with the marvellous light of the gospel, founded their faith upon evidence; possessed the firmest conviction of the

truth; were distinguished by their virtues, as well as by their profession, according to the testimony even of their enemies;¹ cherished the consolations, and were inspired by the hopes of religion; and lived and died, actuated by the hope of immortality and the certainty of a future state. The contrast, unhappily, needs no elucidation. The lives of professing Christians, in general, cease to add a confirmation to the truth of Christianity, while they have often been the plea of infidels against it. Yet religion and human nature are still the same as they were when men were first called Christians, and when the believers in Jesus dishonoured not his name. But they sought more than a passive and unexamining belief. They knew in whom they believed; they felt the power of every truth which they professed. And the same cause in active operation, would be productive of the same effects. The same strong and unwavering faith established on reason and conscious conviction, would be creative of the same peace and joy in believing, and of all their accompanying fruits. And as a mean of destroying the distinction, wherever it exists, between the profession and the reality of faith, it is ever the prescribed duty of all, who profess to believe in the gospel, to search and to try, “to prove all things, and hold fast that which is good;” and to “be ready always to give an answer to every man that asketh them a reason of the hope that is in them.”²

To the sincere Christian it must ever be an object of the highest interest to search into the reason of his hope. The farther that he searches, the firmer will be his belief.

¹ Plinii Epist. lib. x. ep. 97. Tertul. Ap. c. 2. Gibbon, c. 15. vol. ii. p. 315, 317, edit. Lond. 1815.

² 1 Thess. v. 21. 1 Peter iii. 15.

Knowledge is the fruit of mental labour, the food and the feast of the mind. In the pursuit of knowledge, the greater the excellence of the subject of inquiry, the deeper ought to be the interest, the more ardent the investigation, and the dearer to the mind the acquisition of the truth. And that knowledge which immediately affects the soul, which tends to exalt the moral nature and enlarge the religious capacities of man, which pertains to eternity, which leads not merely to the contemplation of the works of the great Architect of the universe, but seeks also to discover an accredited revelation of his will and a way to his favour, and which rests not in its progress till it find assurance of faith or complete conviction, a witness without as well as a witness within, is surely, "like unto a treasure which a man found hid in a field, and sold all that he had and bought it."¹ And it is delightful to have every doubt removed by the positive proof of the truth of Christianity,—to feel that conviction of its certainty, which infidelity can never impart to her votaries,—and to receive that assurance of the faith, which is as superior in the hope which it communicates as in the certainty on which it rests, to the cheerless and disquieting doubts of the unbelieving mind. Instead of being a mere prejudice of education, which may be easily shaken, belief, thus founded on reason, becomes fixed and immoveable; and all the scoffings of the scorner, and speculations of the infidel, lie as lightly on the mind, or pass as imperceptibly over it, and make as little impression there, as the spray upon a rock.

In premising a few remarks, introductory to a sketch of the prophecies, little can be said on the general and comprehensive evidence of Christianity. The selection

¹ Matt. xiii. 44-46.

of a part implies no disparagement to the whole. Ample means for the confirmation of our faith are within our reach. Newton, Bacon, and Locke, whose names stand pre-eminent in human science, to which they opened a path not penetrated before, found proof sufficient for the complete satisfaction of *their* minds. The internal evidence could not be stronger than it is. There are manifold instances of undesigned coincidences in the Acts and Epistles of the apostles, which give intrinsic proof that they are genuine and authentic. No better precepts, no stronger motives, than the gospel contains, have ever been inculcated. No system of religion has ever existed in the world at all to be compared to it; and none can be conceived more completely adapted to the necessities and nature of a sinful being like man, endowed with the faculty of reason and with capacities of religion. And the miracles were of such a nature as excluded the idea of artifice or delusion;—they were wrought openly in the presence of multitudes; they testified the benevolence of a Saviour, as well as the power of the Son of God. The disciples of Christ could not be deceived respecting them; for they were themselves endowed with the gift of tongues and of prophesying, and with the power of working miracles; they devoted their lives to the propagation of the gospel, in opposition to every human interest, and amidst continual sufferings. The Christian religion was speedily propagated throughout the whole extent of the Roman empire, and even beyond its bounds. The written testimony remains of many who became converts to the truth, and martyrs to its cause: and the most zealous and active enemies of our faith acknowledged the truth of the miracles, and attributed them to the agency of evil spirits. Yet all this accumu-

lation of evidence is disregarded, and every testimony is rejected unheard, because ages have since intervened, and because it bears witness to works that are miraculous. Though these general objections against the truth of Christianity have been ably answered and exposed, yet they may fairly be adduced as confirmatory of the proof which results from the fulfilment of prophecy, and as binding infidels to its investigation. For it supplies that evidence which the enemies of religion, or those who are weak in the faith, would require, which applies to the present time, and which stands not in need of any testimony,—which is always attainable by the researches of the inquisitive, and often obvious to the notice of all,—and which past, present, and coming events alike unite in verifying;—it affords an increasing evidence, and receives additional attestations in each succeeding age.

But, while some subterfuge has been sought for evading the force of the internal evidence, and the conviction which a belief in the miracles would infallibly produce, and while every collateral proof is neglected, the prophecies also are set aside without investigation, as of too vague and indefinite a nature to be applied, with certainty, to the history either of past ages or of the present. A very faint view of the prophecies of the Old and New Testament will suffice to rectify this equally easy and erroneous conclusion. Although some of the prophecies, separately considered, may appear ambiguous and obscure, yet a general view of them all—of the harmony which prevails throughout the prophecies, and of their adaptation to the facts they predict—must strike the mind of the most careless inquirer with an apprehension that they are the dictates of Omniscience. But many of the prophecies are as explicit and direct as it is possible that they could have

been; and, as history confirms their truth, so they sometimes tend to its illustration, of which our future inquiry will furnish us with examples. And if the prophetic part of Scripture, which refers to the rise and fall of kingdoms, had been more explicit than it is, it would have been a communication of the foreknowledge of events which men would have grossly abused and perverted to other purposes rather than to the establishment of the truth; and, instead of being a stronger evidence of Christianity, it would have been considered as the cause of the accomplishment of the events predicted, by the unity and combination it would have excited among Christians; and thus have afforded to the unbeliever a more reasonable objection against the evidence of prophecy than any that can be now alleged. It is in cases wherein they could not be abused, or wherein the agents instrumental in their fulfilment were utterly ignorant of their existence, that the prophecies are as descriptive as history itself. But whenever the knowledge of future events would have proved prejudicial to the peace and happiness of the world, they are couched in allegory, which their accomplishment alone can expound; and drawn with that degree of light and shade that the faithfulness of the picture may best be seen from the proper point of observation, the period of their completion. Prophecy must thus, in many instances, have that darkness which is impenetrable at first, as well as that light which shall be able to dispel every doubt at last; and, as it cannot be an evidence of Christianity until the event demonstrate its own truth, it may remain obscure till history become its interpreter, and not be perfectly obvious till the fulfilment of the whole series with which it is connected. But the general and often sole objection against the evi-

dence from the prophecies, that they are all vague and ambiguous, may best be answered and set aside by a simple exhibition of those numerous and distinct predictions which have been literally accomplished; and therefore to this limited view of them the following pages shall chiefly be confined.

Little need be said on the nature of proof from prophecy. That it is the effect of divine interposition cannot be disputed. It is equivalent to any miracle, and is of itself evidently miraculous. The foreknowledge of the actions of intelligent and moral agents is one of the most incomprehensible attributes of the Deity, and is exclusively a divine perfection. The past, the present, and the future, are alike open to his view, and to his alone; and there can be no stronger proof of the interposition of the Most High, than that which prophecy affords. Of all the attributes of the God of the Universe, his prescience has bewildered, and baffled the most, all the powers of human perception; and an evidence of the exercise of this perfection in the revelation of what the infinite mind alone could make known, is the seal of God, which can never be counterfeited, affixed to the truth which it attests. Whether that evidence has been afforded, is a matter of investigation; but if it has unquestionably been given, the effect of superhuman agency is apparent, and the truth of what it was given to prove, does not admit of a doubt. If the prophecies of the Scriptures can be proved to be genuine; if they be of such a nature as no foresight of man could possibly have predicted; if the events foretold in them were described hundreds or even thousands of years before those events became parts of the history of man; and if the history itself correspond with the prediction; then the evidence which the prophe-

cies impart is a sign and a wonder to every age ; no clearer testimony or greater assurance of the truth can be given ; and *if men do not believe Moses and the prophets, neither would they be persuaded though one arose from the dead.*¹ Even if one were to rise from the dead, evidence of the fact must precede conviction ; and if the mind be satisfied of the truth of prophecy, the result, in either case, is the same. The voice of Omnipotence alone could call the dead from the tomb ; the voice of Omniscience alone could tell all that lay hid in dark futurity, which to man is as impenetrable as the mansions of the dead ; and both are alike the voice of God.

Of the antiquity of the Scriptures there is the amplest proof. The books of the Old Testament were not, like other writings, detached and unconnected efforts of genius and research, or mere subjects of amusement or instruction. They were essential to the constitution of the Jewish state ; the possession of them was a great cause of the peculiarities of that people ; and they contain their moral and their civil law, and their history, as well as the prophecies, of which they were the records and the guardians. They were received by the Jews as of divine authority ; and as such they were published and preserved. They were proved to be ancient eighteen hundred years ago.² And in express reference to the prophecies concerning the Messiah, contained in them, they were denominated by Tacitus, the *ancient* writings of the priests. Instead of being secluded from observation, they were translated into Greek above two hundred and fifty years before the Christian era ; and they were read in the synagogues every Sabbath-day. The most ancient part of them was re-

¹ Luke xvi. 31.

² Josephus c. Apion.

ceived, as divinely inspired, and was preserved in their own language, by the Samaritans, who were at enmity with the Jews. They have ever been sacredly kept unaltered, in a more remarkable degree, and with a more scrupulous care, than any other compositions whatever.¹ And the antiquity and authenticity of them rest so little on Christian testimony alone, that it is from the records of our enemies that they are confirmed, and from which is derived the evidence of our faith. Even the very language in which the Old Testament Scriptures were originally written, had ceased to be spoken before the coming of Christ. No stronger evidence of their antiquity could be alleged, than what is indisputably true; and if it were to be questioned, every other truth of ancient history must first be set aside.

That the prediction was prior to the event, many facts in the present state of the world abundantly testify; and many prophecies remain even yet to be fulfilled. But, independently of external testimony, the prophecies themselves bear intrinsic marks of their antiquity, and of their truth. Predictions concerning the same events are sometimes delivered by a succession of prophets. Sometimes the same prophecy concerning any city or nation gradually meets its fulfilment during a long protracted period, where the truth of the prediction must be unfolded by

¹ There are not wanting proofs of the most scrupulous care of the Hebrew text on the part of the Jews: they have counted the large and small sections, the verses, the words, and even the letters in some of the books. They have likewise reckoned which is the middle letter of the Pentateuch, which is the middle clause of each book, and how many times each letter of the alphabet occurs in all the Hebrew Scriptures. This, at least, shews that the Jews were religiously careful to preserve the literal sense of Scripture.—(Allen's Modern Judaism. Simon, Crit. Hist. 6, 26.)

degrees. They are in general, so interwoven with the history of the Jews; so casually introduced in their application to the surrounding nations; so frequently concealed in their purport, even from the honoured but unconscious organs of their communication, and preserving throughout so entire a consistency; so different in the modes of their narration, and each part preserving its own particular character; so delivered without form or system; so shadowed sometimes under symbols; so complete when compared and combined; so apparently unconnected when disjoined, and revealed in such a variety of modes and expressions, that the very manner of their conveyance forbids the idea of artifice: or if they were false, nothing could admit of more easy detection; if true, nothing could be more impossible to have been conceived by man. And they must either be a number of incoherent and detached pretensions to inspiration, that can bear no scrutiny, and that have no reference to futurity but what deceivers might have devised; or else, as the only alternative, they give such a comprehensive, yet minute representation of future events—so various, yet so distinct—so distant, yet so true—that none but He who knoweth all things could have revealed them to man, and none but those who have hardened their hearts and closed their eyes, can forbear from feeling and from perceiving them to be credentials of the truth, clear as light from heaven. To justify their pretensions to their contemporaries, the prophets referred, on particular occasions, to some approaching circumstance as a proof of their prophetic spirit, and as a symbol or representation of a more distant and important event. They could thus be distinguished in their own age from false prophets, if their predictions were then true: and they ventured to raise,

from the succeeding ages of the world, that veil which no uninspired mortal could touch. They spoke of a deliverer of the human race; they described the desolation of cities and of nations, whose greatness was then unshaken, and whose splendour has ever since been unrivalled; and their predictions were of such a character, that time would infallibly refute or realize them.

Religion deserves a candid examination, and it demands nothing more. The fulfilment of prophecy forms part of the evidence of Christianity. And are the prophecies false, or are they true? Is their fallacy exposed, or their truth-ratified by the event? And whether are they thus proved to be the delusions of impostors, or the dictates of inspiration? To the solution of these questions a patient and impartial inquiry alone is requisite; reason alone is appealed to, and no other faith is here necessary but that which arises as the natural and spontaneous fruit of rational conviction. The man who withholds this inquiry, and who will not be impartially guided by its result, is not only reckless of his fate, but devoid of that on which he prides himself the most,—even of all true liberality of sentiment: he is the bigot of infidelity, who will not believe the truth because it is the truth. It is incontestible, that, in a variety of ways, a marvellous change has taken place in the religious and political state of the world since the prophecies were delivered. A system of religion, widely different from any that then existed, has emanated from the land of Judea, and has spread over the civilized world. Many remarkable circumstances attended its origin and its progress. The history of the life and character of its Founder, as it was written at the time, and acknowledged as authentic by those who believed on him, is so completely without a par-

allel, that it has often attracted the admiration, and excited the astonishment of infidels; and one of them even asks, if it be possible that the sacred Personage, whose history the Scripture contains, should be himself a mere man; and acknowledges that the fiction of such a character is more inconceivable than the reality.¹ He possessed no temporal power,—he inculcated every virtue, his life was spotless and perfect as his doctrine,—he was put to death as a criminal. His religion was rapidly propagated,—his followers were persecuted, but their cause prevailed. The purity of his doctrine was maintained for a time, but it was afterwards corrupted. Yet Christianity has effected a great change. Since its establishment, the worship of heathen deities has ceased; all sacrifices have been abolished, even where human victims were immolated before; and slavery, which prevailed in every state, is now unknown in every Christian country throughout Europe;—knowledge has been increased, and many nations have been civilized. The Christian religion has been extended over a great part of the world, and it is still enlarging its boundary; and the Jews, though it originated among them, yet continue to reject it. In regard to the political changes or revolutions of states, since the prophecies concerning them were delivered,—Jerusalem was destroyed and laid waste by the Romans: the land of Palestine, and the surrounding countries, are now thinly inhabited, and, in comparison of their former fertility, have been almost converted into deserts: the Jews have been scattered among the nations, and remain to this day a dispersed and yet a distinct people: Egypt, one of the first and most powerful of nations, long

¹ Rousseau's *Emilius*, vol. ii. p. 215, quoted in Brewster's *Testimonies*, p. 133.

ceased to be a kingdom: Nineveh is no more: Babylon is now a ruin: the Persian empire succeeded to the Babylonian: the Grecian empire succeeded to the Persian, and the Roman to the Grecian: the old Roman empire has been divided into several kingdoms: Rome itself became the seat of a government of a different nature from any other that ever existed in the world: the doctrine of the gospel was transformed into a system of spiritual tyranny and of temporal power: the authority of the pope was held supreme in Europe for many ages: the Saracens obtained a sudden and mighty power; overran great part of Asia and of Europe; and many parts of Christendom suffered much from their incursions: the Arabs maintain their warlike character, and retain possession of their own land: the Africans are a humble race, and are still treated as slaves: colonies have been spread from Europe and Asia, and are enlarging there: the Turkish empire attained to great power; it continued to rise for the space of several centuries, but it paused in its progress, has since decayed, and now evidently verges to its fall. These form some of the most prominent and remarkable facts of the history of the world from the ages of the prophets to the present time; and if to each and all of them, from the first to the last, an index is to be found in the prophecies, we may warrantably conclude that they could only have been revealed by the Ruler among the nations, and that they afford more than human testimony of the truth of Christianity.

In the following treatise an attempt is made to give a general and concise sketch of such of the prophecies as have been distinctly foretold and clearly fulfilled, and as may be deemed sufficient to illustrate the truth of Christianity. And, if one unbeliever be led the first step to

a full and candid investigation of the truth,—if one doubting mind be convinced,—if one Christian be confirmed more strongly in his belief,—if one ray of the hope of better things to come arise from hence, to enliven a single sorrowing heart,—if one atom be added to the mass of evidence, the author of these pages will neither have lost his reward, nor spent his labour in vain.

CHAPTER II.

PROPHECIES CONCERNING CHRIST AND THE CHRISTIAN
RELIGION.

IT is one of the remarkable peculiarities of the Jewish religion, that, while it claimed superiority over every other and was distinguished from them all, as alone inculcating the worship of the only living and true God, and while it was perfectly suited to the purpose for which it was designed, it acknowledged that it was itself only preparatory to a future, a better, and perfect revelation. It was professedly adapted and limited to one particular people;—it was confined, in many of its institutions, to the land of Judea; its morality was incomplete; its ritual observances were numerous, oppressive, and devoid of any inherent merit;¹ and being partial, imperfect, and temporary, and full of promises of better things to come, for which it was only the means of preparing the way, it was evidently intended to be the presage of another. It was not even calculated of itself to fulfil the promise which it records as given unto Abraham, that in him all the families of the earth should be blessed; though its original institution

¹ “Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers’ idols; wherefore I gave them also statutes that were not good, and judgments whereby they should not live.” (Ezek. xx. 24, 25. Acts xv. 10.)

was founded upon this promise, and although the accomplishment of it was the great end to be promoted, by the distinction and separation of his descendants from all the nations of the earth. But it was subservient to this end, though it could not directly accomplish it; for the coming of a Saviour was the great theme of prophecy, and the universal belief of the Jews. From the commencement to the conclusion of the Scriptures of the Old Testament, it is predicted or prefigured. They represent the first act of divine justice, which was exercised on the primogenitors of the human race, as mingled with divine mercy. Before their exclusion from paradise, a gleam of hope was seen to shine around them, in the promise of a suffering but triumphant Deliverer. To Abraham the same promise was conveyed in a more definite form. Jacob spoke distinctly of the coming of a Saviour. Moses, the legislator and leader of the Hebrews, prophesied of another lawgiver that God was to raise up in a future age.¹ And while these early and general predictions occur in the historical part of Scripture, which sufficiently mark the purposed design of the Mosaic dispensation, the books that are avowedly prophetic are clearly descriptive, as a minuter search will attest, of the advent of a Saviour; and of every thing pertaining to the kingdom he was to establish. Many things, apparently contradictory and irreconcilable, are foretold as referring to a great Deliverer, whose dignity, whose character, and whose office were altogether peculiar, and in whom the fate of human nature is represented as involved. Many passages that can bear no other application, clearly testify of him: Thy king cometh—thy salvation cometh—the Redeemer shall come to Zion—the Lord cometh—

¹ Deut. xviii. 15, 18.

the Messenger of the covenant, he shall come—blessed is he that cometh in the name of the Lord,¹ are expressions that occur throughout the prophecies. These unequivocally speak of the coming of a Saviour. But were every other proof wanting, the prophecy of Daniel is sufficient incontrovertibly to establish the fact, which we affirm in the very words,—that the coming of *the Messiah* is foretold in the Old Testament. The same fact is confirmed by the belief of the Jews in every age. It has been so deeply and indelibly impressed on their minds, that notwithstanding the dispersion of their race throughout the world, and the disappointment of their hopes for eighteen hundred years after the prescribed period of his coming, the expectation of the Messiah has hitherto formed a bond of union which no distance could dissolve, and which no earthly power could destroy.

As the Old Testament *does* contain prophecies of a Saviour that was to appear in the world, the only question to be resolved is, whether all that it testifies of him be fulfilled in the person of Jesus Christ? On a subject so interesting, so extensive and important, which has been so amply discussed by many able divines, the reader is referred to the works of Barrow, of Pearson, and of Clarke. A summary view must be very imperfect and incomplete; but it is here given, as it may serve, to the general reader, to exhibit the connexion between the Old and the New Testament, and as of itself it may be deemed conclusive of the argument in favour of Christianity.

A few of the leading features of the prophecies concerning Christ, and their fulfilment, shall be traced; as they mark the time of his appearance, the place of his

¹ Zech. ix. 9. Isa. lxii. 11. Isa. lix. 20. Isa. xxxv. 4. Mal. iii. 1. Psal. cxviii. 26. Dan. ix. 25, 26.

birth, and the family out of which he was to arise; his life and character, his miracles, his sufferings, and his death; the nature of his doctrine, the design and the effect of his coming, and the extent of his kingdom.

The time of the Messiah's appearance in the world, as predicted in the Old Testament, is defined by a number of concurring circumstances, that fix it to the very date of the advent of Christ. The last blessing of Jacob to his sons, when he commanded them to gather themselves together that he might tell them what should befall them in the last days, contains this prediction concerning Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."¹ The date fixed by this prophecy for the coming of Shiloh, or the Saviour, was not to exceed the time that the descendants of Judah were to continue a united people, that should be governed by their own laws, and that their judges were to be from among their brethren. The prophecy of Malachi adds another standard for measuring the time; "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts."² No words can be more expressive of the coming of the promised Messiah; and they as clearly imply his appearance in the temple before it should be destroyed. But it may also be here remarked that Malachi was the last of the prophets: with his predictions the vision and the prophecy were sealed up, or the canon of the Old Testament was completed. Though many prophets immediately preceded him, after his time there was no prophet in Israel; but all the Jews,

¹ Gen. xlix. 10.

² Mal. iii. 1.

whether of ancient or modern times, look for a messenger to prepare the way of the Lord, immediately before his coming. The long succession of prophets had drawn to a close; and the concluding words of the Old Testament, subjoined to an admonition to remember the law of Moses, import that the next prophet would be the har-binger of the Messiah. Another criterion of the time is thus imparted. In regard to the advent of the Messiah, before the destruction of the second temple, the words of Haggai are remarkably explicit: "The Desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts.—The glory of this latter house shall be greater than of the former."¹ The contrast which the prophet had just drawn between the glory of Solomon's temple and that which had been erected in its stead, to which he declares it was, in comparison, as nothing; the excellency of the latter house excelling that of gold and silver; the expression so characteristic of the Messiah, the "desire of all nations;" all denote that He alone is spoken of, who was *the hope of Israel*, and of whom all the prophets did testify, and that his presence would give to *that temple* a greater glory than that of the former. The Saviour was thus to appear, according to the prophecies of the Old Testament, during the time of the continuance of the kingdom of Judah, previous to the demolition of the temple, and immediately subsequent to the next prophet. But the time is rendered yet more definite. In the prophecies of Daniel, the kingdom of the Messiah is not only foretold as commencing in the time of the fourth monarchy, or Roman empire; but the express number of years, that were to precede his coming, are plainly intimated: "Seventy weeks are deter-

¹ Hag. ii. 7, 9.

mined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks."¹

Computation by weeks of years was common among the Jews, and every seventh was the sabbatical year; seventy weeks thus amounted to four hundred and ninety years. In these words the prophet marks the very time, and uses the very name of Messiah the Prince; and so entirely is all ambiguity done away, that the destruction of the city and the sanctuary, the ceasing of the *sacrifice* and the *oblation*, and the commencement of the long-continued desolation that has ever since ensued, are all definitely marked as consequent on the *cutting off* of Messiah:—"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."²

The plainest inference may be drawn from these prophecies. All of them, while, in every respect, they presuppose the most perfect knowledge of futurity—while they were unquestionably delivered and publicly known

¹ Dan. ix. 24, 25.

² Dan. ix. 26, 27.

for ages previous to the time to which they referred—while there is the testimony, from great authorities among the Jews, of their application to the time of the Messiah¹—and while they refer to different contingent and unconnected events, utterly undeterminable and inconceivable by all human sagacity;—accord in perfect unison to a single precise period where all their different lines terminate at once—the very fulness of time when Jesus appeared. A king then reigned over the Jews in their own land; they were governed by their own laws; and the council of their nation exercised its authority and power. Before that period, the other tribes were led into captivity, from which they never returned; and the Israelites were *outcasts* for ages, before the Jews were *dispersed* among the nations. As an unbroken and unexpatriated tribe, Judah alone remained, and the last sceptre in Israel had not then departed from it. Every stone of the temple was then unmoved: it was the admiration of the Romans, and might have stood for ages. The city was not then destroyed; but it was the flourishing and populous capital of their own land, which was then peopled by four millions of Jews. The sacrifice and oblation were then offered up in Jerusalem, the place appointed for them, and thither from all the land multitudes for that purpose still continued to resort year by year continually. But in a short space, all these concurring testimonies to the time of the advent of the Messiah passed away. About the very time when Christ, in the twelfth year of his age, first publicly appeared in the temple about his Father's business, Archelaus the king was dethroned and banished. Coponius was appoint-

¹ Grotius de Verit. l. v. c. xiv. Opera, tom. iv. p. 80, et Lond. 1679. Pearson on the Creed. Art. ii.

ed procurator, and the kingdom of Judea, the last remnant of the greatness of Israel, was debased into a part of the province of Syria.¹ The sceptre was smitten from the hands of the tribe of Judah; their crown fell from their heads; their glory departed; and, soon after the death of Christ, of their temple one stone was not left upon another; their commonwealth itself became as complete a ruin, and was broken in pieces; and they have ever since been scattered throughout the world, a name but not a nation. Every mark that denoted the time of the coming of the Messiah in the flesh, was erased soon after the crucifixion of Christ, and could never afterwards be renewed.²

¹ Joseph. Antiq. lib. xvii. c. 15, (al. 13.) xviii. 1.

² "When the angel says to Daniel, *Seventy weeks are determined upon thy people, &c.*; Was this written after the event? Or can it reasonably be ascribed to chance, that from the seventh year of Artaxerxes the king, (when Ezra went up from Babylon unto Jerusalem with a commission to restore the government of the Jews,) to the death of Christ, from *ann. Nabon. 290*, to *ann. Nabon. 780*,) should be precisely 490 (seventy weeks of) years? When the angel tells Daniel, that in threescore and two weeks the street (of Jerusalem) should be built again, and the wall, even in troublous times; (but this, in troublous times not like those that should be under Messiah the Prince when he should come to reign;) Was this written after the event? Or can it reasonably be ascribed to chance, that from the 28th year of Artaxerxes, when the walls were finished, to the birth of Christ, (from *ann. Nabon. 311* to *745*,) should be precisely 434 (62 weeks of years?) When Daniel farther says, And he shall confirm (or, nevertheless he shall confirm) the covenant with many for one week; Was this written after the event? Or can it reasonably be ascribed to chance, that from the death of Christ, (*ann. Dom. 33*,) to the command first given to Peter to preach to Cornelius and the Gentiles (*ann. Dom. 40*,) should be exactly seven (one week of) years? When he still adds, *And in the midst of the week, (and in half a week) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate:* Was

That the time at which the promised Messiah was to appear is clearly defined in these prophecies; that the expectation of the coming of a great king or deliverer, was then prevalent, not only among the Jews, but among all the eastern nations, in consequence of these prophecies; that it afterwards excited that people to revolt, and proved the cause of their greater destruction,—the impartial and unsuspected evidence of heathen authors is combined, with the reluctant and ample testimony of the Jews themselves, to attest.

Tacitus, Suetonius, Josephus, and Philo, agree in testifying the antiquity of the prophecies, and their acknowledged reference to that period.¹ Even the Jews, to this day, own that the time when their Messiah ought to have appeared, according to their prophecies, is long since past, and they attribute the delay of his coming to the sinfulness of their nation. And thus, from the distinct prophecies themselves, from the testimony of profane historians, and from the concessions of the Jews,

this written after the event? Or can it with any reason be ascribed to chance, that from Vespasian's march into Judea in the spring *ann. Dom.* 67, to the taking of Jerusalem by Titus in the autumn *ann. Dom.* 70, should be half a septenary of years, or three years and a half."—*Clarke's Works*, fol. edit. vol. ii. p. 721.)

¹ "Pluribus persuasio inerat, *antiquis sacerdotum literis contineri*, eo ipso tempore fore, ut valesceret Oriens, profectique *Judæa* rerum potirentur. Quæ ambages Vespasianum et Titum prædixerant. Sed vulgus (Judæorum,) more humanæ cupidinis, *sibi tantam* fatorum magnitudinem interpretati, ne adversis quidem ad vera mutabantur."—(Tacit. Hist. lib. v. cap. xiii.) "Percrebuerat *Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore* Judæa profecti rerum potirentur. Id de imperio Romano, quantum postea eventu patuit, prædictum Judæi *ad se trahentes, rebel- larunt.*" Suet. in Vesp. lib. viii. c. iv. Julius Marathus, quoted by Suetonius, lib. ii. c. xciv. Joseph. de Bello, lib. vi. c. xxxi. (al. c. 5. § 4.) Philo de Præm. et Pen. pp. 923–4. Clarke, &c. &c.

every requisite proof is afforded that Christ appeared when all the concurring circumstances of the time denoted the prophesied period of his advent.

The predictions contained in the Old Testament respecting both the family out of which the Messiah was to arise, and the place of his birth, are almost as circumstantial, and are equally applicable to Christ, as those which refer to the time of his appearance. He was to be an Israelite, of the tribe of Judah, of the family of David, and of the town of Bethlehem. The two former of these particulars are implied in the promise made to Abraham—in the prediction of Moses—in the prophetic benediction of Jacob to Judah—and in the reason assigned for the superiority of that tribe, because out of it the chief ruler should arise. And the two last, that the Messiah was to be a descendant of David and a native of Bethlehem, are expressly affirmed. *There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him.*¹ That this prophecy refers to the deliverer of the human race, is evident from the whole of the succeeding chapter, which is descriptive of the kingdom of the Messiah, of the calling of the Gentiles, and of the restoration of Israel. The same fact is predicted in many passages of the prophecies;—"Thine house and thy kingdom shall be established for ever before thee.—I have made a covenant with my chosen, I have sworn unto David my servant. *Thy seed* will I establish for ever, and build up thy throne to all generations. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.—

¹ Isaiah xi. 1.

This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”¹ The place of the birth of the Messiah is thus clearly foretold:—“Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth, unto me,” or, as the Hebrew word implies,² shall he be born, “that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”³—That all these predictions were fulfilled in Jesus Christ; that he was of that country, tribe, and family, of the house and lineage of David, and born in Bethlehem,—we have the fullest evidence in the testimony of all the evangelists; in two distinct accounts of the genealogies, (by natural and legal succession,) which, according to the custom of the Jews, were carefully preserved; in the acquiescence of the enemies of Christ to the truth of the fact, against which there is not a single surmise in history; and in the appeal made by some of the earliest of the Christian writers to the records of the census, taken at the very time of our Saviour’s birth by order of Cæsar.⁴ Here, indeed, it is impossible not to be struck with the exact fulfilment of prophecies which are apparently contradictory and irreconcilable, and with the manner in which they were providentially accomplished. The spot of Christ’s nativity was distant from the place of the abode of his parents, and the region in which he began his ministry was remote from the place of his birth; and another prophecy respecting him was in this manner verified:—“The land of Zebulun and the

¹ 2 Sam. vii. 16. Psal. lxxxix. 3, 4. Jer. xxiii. 5, 6.

² Gen. x. 14; xvii. 6. 2 Sam. vii. 12, &c.

³ Micah v. 2.

⁴ Justin Mart. Ap. i. p. 55, ed. Thirl. Tert. in Mar. iv. 19. p. 713, ed. Paris. Barrow.

land of Naphtali,—by the way of the sea, beyond Jordan, in Galilee of the nations—the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.”¹ Thus, the time at which the predicted Messiah was to appear, the nation, the tribe, and the family from which he was to be descended—and the place of his birth—no populous city—but of itself an inconsiderable place, were all clearly foretold; and as clearly refer to Jesus Christ, and all meet their completion in him.

But the facts of his life, and the features of his character, are also drawn with a precision that cannot be misunderstood. The obscurity, the meanness, and poverty of his external condition are thus represented:—“He shall grow up before the Lord as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. Thus saith the Lord,—to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship.”² That such was the condition in which Christ appeared, the whole history of his life abundantly testifies. And the Jews, looking in the pride of their hearts for an earthly king, disregarded these prophecies concerning him, were deceived by their traditions, and found only a stone of stumbling, where, if they had searched the Scriptures aright, they would have discovered an evidence of the Messiah. “Is not this the carpenter’s son; is not this the son of Mary? said they, and they were offended at him.” His riding in humble triumph into Jerusalem; his being betrayed for thirty

¹ Isaiah ix. 1, 2. Matt. iv. 15, 16.

² Isaiah liii.; xlix. 7.

pieces of silver, and scourged, and buffeted, and spit upon; the piercing of his hands and of his feet; the last offered draught of vinegar and gall; the parting of his raiment, and casting lots upon his vesture; the manner of his death and of his burial, and his rising again without seeing corruption,¹—were all expressly predicted, and all these predictions were literally fulfilled. If all these prophecies admit of any application to the events of the life of any individual, it can only be to that of the author of Christianity. And what other religion can produce a single fact which was actually foretold of its founder?

Though the personal appearance or mortal condition of the Messiah was represented by the Jewish prophets, such as to bespeak no grandeur, his personal character is described as of a higher order than that of the sons of men. Thou art fairer than the children of men: grace is poured into thy lips.² He hath done no violence, neither was there any deceit in his lips.³ The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.⁴ The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.⁵ He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom.⁶ A bruised reed shall he not break, and the smoking flax shall he not quench.⁷ Behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass.⁸ He shall not cry, nor lift up, nor cause

¹ Zech. ix. 9; xi. 12. Isaiah l. 6. Psalm xxii. 16; lxix. 21. xxii. 18. Isaiah liii. 9. Psalm xvi. 10.

² Psalm xlv. 2.

³ liii. 9.

⁴ xi. 2.

⁵ l. 4.

⁶ Isaiah xl. 11.

⁷ xlii. 3.

⁸ Zech. ix. 9.

his voice to be heard in the street.¹ He was oppressed and afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.² I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.³ The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. The Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."⁴ How many virtues are thus represented in the prophecies, as characteristic of the Messiah; and how applicable are they all to Christ alone, and how clearly embodied in his character! His wisdom and knowledge—his speaking as never man spake—the general meekness of his manner and mildness of his conversation—his perfect candour and unsullied purity—his righteousness—his kindness and compassion—his genuine humility—his peaceable disposition—his unrepining patience—his invincible courage—his more than heroic resolution, and more than human forbearance—his unfaltering trust in God, and complete resignation to his will, are all portrayed in the liveliest, the most affecting, and expressive terms; and among all who ever breathed the breath of life, they can be applied to Christ alone.⁵

Mahomet pretended to receive a divine warrant to sanction his past impurities, and to license his future crimes. How different is the appeal of Jesus to earth and to heaven: "If I do not the works of my Father believe me not.—Search the Scriptures, for these are they which testify of

¹ Isaiah xlii. 2.² liii. 7.³ l. 6.⁴ l. 5, 7.⁵ See Barrow on the Creed, p. 19.

me." They did testify of the coming of a Messiah, and of the superhuman excellence of his moral character. And if the life of Jesus was wonderful and unparalleled of itself, how miraculous does it appear, when all his actions develop the predicted character of the promised Saviour! The internal and external evidences are here combined at once; and while the life of Christ proved that he was a righteous person, it proved also, as testified of by the prophets, that he was the Son of God.

In describing the blessings of the reign of the Messiah, the prophet Isaiah foretold the greatness and the benignity of his miracles:—"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing."¹ The history of Jesus shows how such acts of mercy formed the frequent exercise of his power: at his word the blind received their sight, the lame walked, the deaf heard, and the dumb spake.²

The death of Christ was as unparalleled as his life: and the prophecies are as minutely descriptive of his sufferings as of his virtues. Not only did the paschal lamb which was to be killed every year in all the families of Israel—which was to be taken out of the flock, to be without blemish—to be eaten with bitter herbs—to have its blood sprinkled, and to be kept whole that not a bone of it should be broken; not only did the offering up of Isaac, and the lifting up of the brazen serpent in the wilderness, by looking upon which the people were healed,—and many ritual observances of the Jews,—prefigure the manner of Christ's death, and the sacrifice which was to be made for sin; but many express declarations abound in the prophecies, that Christ was indeed to suffer. Exclu-

¹ Isaiah xxxv. 5, 6.

² Matt. ix. 33; xi. 5.

sive of the repeated declarations in the Psalms,¹ of afflictions which apply literally to him, and are interwoven with allusions to the Messiah's kingdom, the prophet Daniel,² in limiting the time of his coming, directly affirms that the Messiah was to be cut off; and in the same manifest allusion, Zechariah uses these emphatic words: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him."³

But Isaiah, who describes with eloquence worthy of a prophet, the glories of the kingdom that was to come, characterizes, with the accuracy of a historian, the humiliation, the trials, and the agonies which were to precede the triumphs of the Redeemer of a world; and the history of Christ forms, to the very letter, the commentary and the completion of his every prediction. In a single passage,⁴—the connexion of which is uninterrupted, its antiquity indisputable, and its application obvious,—the sufferings of the servant of God (who, under the same denomination, is previously described as he who was to be the light of the Gentiles, the salvation of God to the ends of the earth, and the elect of God in whom his soul delighted,)⁵ are so minutely foretold that no illustration is requisite to show that they testify of Jesus. Of the multitude of parallel passages in

¹ Psal. ii. xxii. 1, 6, 7, 16, 18; xxxv. 7, 11, 12; lxix. 20, 21; cix. 2, 3, 5, 25; cxviii. 12.

² Dan. ix. 26.

³ Zech. xiii. 7; xii. 10.

⁴ Isaiah lii. 13—15, and chap. liii.

⁵ Isaiah xlii. 1; xlix. 6.

the New Testament a few of the most obvious may be here subjoined to the prophecy.

He is despised and rejected of men. “He came unto his own, and his own received him not; he had not where to lay his head; they derided him.” *A man of sorrows, and acquainted with grief.* Jesus wept at the grave of Lazarus; he mourned over Jerusalem; he felt the ingratitude and the cruelty of men; he bore the contradiction of sinners against himself: and these are expressions of sorrow which were peculiarly his own, “Father, if it be possible let this cup pass from me; but for this end came I into the world. My God! my God! why hast thou forsaken me?” *We hid, as it were, our faces from him, he was despised, and we esteemed him not.* “All his disciples forsook him and fled. Not this man but Barabbas; now Barabbas was a robber. The soldiers mocked him, and bowed the knee before him in derision.” The catalogue of his sufferings is continued in the words of the prophecy: *We did esteem him stricken, smitten of God, and afflicted. He was wounded, he was oppressed, he was afflicted, he was brought as a lamb to the slaughter. He was taken away by distress and by judgment.* And to this general description is united the detail of minuter incidents, which fixes the fact of their application to Jesus. *He was cut off out of the land of the living.* He was crucified in the flower of his age. *He made his grave* (or his grave was appointed) *with the wicked, and with the rich in his death.* His grave was doubtless appointed with the wicked, or the two thieves with whom he was crucified, but Joseph of Arimathea, a rich man, went and begged the body of Jesus, and laid it in his own new tomb. *He was numbered with the transgressors.* Barab-

bas was preferred before him. He was crucified between two thieves; and the Jews said unto Pilate, "If he were not a malefactor, we would not have delivered him up unto thee." *His visage was so marred, more than any man, and his form more than the sons of men,*—without any direct allusion made to it, but in literal fulfilment of the prophecy—the bloody sweat, the traces of the crown of thorns, his having been spitted on, and smitten on the head, disfigured the face;—while the scourge, the nails in his hands and in his feet, and the spear that pierced his side, marred the form of Jesus more than that of the sons of men.

That this circumstantial and continuous description of the Messiah's sufferings might not admit of any ambiguity, the dignity of his person, the incredulity of the Jews, the innocence of the sufferer, the cause of his sufferings, and his consequent exaltation, are all particularly marked, and are equally applicable to the doctrine of the gospel. *He shall be exalted and extolled, and be very high. Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up as a tender plant, &c.* The mean external condition of Christ is here assigned as the reason of the unbelief of the Jews, and it was the very reason which they themselves assigned. The prediction points out the procuring cause of his suffering. *He hath borne our griefs, and carried our sorrows.* "Christ was once offered to bear the sins of many." *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* "His own self bare our sins in his own body on the tree, that we, being dead unto sin, should live unto righteousness; by whose stripes we are healed." *All we, like sheep, have*

gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. “All flesh have sinned; ye were as sheep going astray, but ye are now returned unto the Shepherd and Bishop of your souls.” *He hath done no violence; neither was there any deceit in his mouth; Thou shalt make his soul an offering for sin.* “God made him to be sin for us, who knew no sin.”

The whole of this prophecy thus refers to the Messiah. It describes both his debasement and his dignity—his rejection by the Jews—his humility, his affliction, and his agony—his magnanimity and his charity—how his words were disbelieved—how his state was lowly—how his sorrow was severe—how he opened not his mouth but to make intercession for the transgressors. In diametrical opposition to every dispensation of Providence which is registered in the records of the Jews, it represents spotless innocence suffering by the appointment of Heaven, death as the issue of perfect obedience, his righteous servant as forsaken of God, and one who was perfectly immaculate, bearing the chastisement of many guilty,—sprinkling many nations from their iniquity, by virtue of his sacrifice,—justifying many by his knowledge, and dividing a portion with the great, and the spoil with the strong, because he hath poured out his soul in death. This prophecy, therefore, simply as a prediction prior to the event, renders the very unbelief of the Jews an evidence against them, converts the scandal of the cross into an argument in favour of Christianity, and presents us with an epitome of the truth, a miniature of the gospel in some of its most striking features. The simple exposition of it sufficed at once for the conversion of the eunuch of Ethiopia; and, without the aid of an apostle, it can boast,

in more modern times, of a nobler trophy of its truth, in a victory which it was mainly instrumental in obtaining and securing, over the strongly-riveted prejudices and long-tried infidelity of a man of genius and of rank, who was one of the most abandoned, insidious, and successful of the advocates of impurity, and of the enemies of the Christian faith.

Thus it is written, and thus it behoved Christ to suffer, according to the Scriptures; and thus the apostle testifies: "Those things which God had showed by the mouth of all the prophets, that Christ should suffer, he hath so fulfilled."

That the Jews still retain these prophecies, and are the means of preserving them, and communicating them throughout the world, while they bear so strongly against themselves, and testify so clearly of a Saviour that was first to suffer, and then to be exalted,—are facts as indubitable as they are unaccountable, and give a confirmation to the truth of Christianity, than which it is difficult to conceive any stronger. The prophecies, as we have seen, by a simple enumeration of a few of them that testify of the sufferings of the Messiah, need no forced interpretation, but apply, in the plainest, simplest, and most literal manner, to the history of the sufferings and of the death of Christ. In the testimony of the Jews to the existence of these prophecies long prior to the Christian era; in their remaining unaltered to this hour; in the accounts given by the evangelists, of the life and death of Christ; in the testimony of heathen authors,² which has been fre-

¹ Burnet's *Life of the Earl of Rochester*, pp. 70, 71.

² "Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio adfectus erat."—*Tacit. Annal.* lib. xv. cap. xlv.

quently quoted but never refuted; and in the arguments of the first opposers of Christianity, from the mean condition of its author, and the manner of his death; we have now greater evidence of the fulfilment of all these prophecies, than could have been conceived possible at so great a distance of time.

But the prophecies further present us with the character of the gospel as well as of its Author, and with a description of the extent of his kingdom as well as of his sufferings. It was prophesied that the Messiah was to reveal the will of God to man, and establish a new and perfect religion:—"I will raise them up a prophet,—and will put my words in his mouth, and he shall speak unto them all that I shall command him; and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.—Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this.—There shall come forth a rod out of the stem of Jesse;—he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity.—I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes.—Incline your ear and come unto me; hear, and your soul shall

live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people.—I will set up one shepherd over them, and he shall feed them; and I will make with them a covenant of peace, and it shall be an everlasting covenant; and I will set my sanctuary in the midst of them: one king shall be king to them all; neither shall they defile themselves any more with their idols. They shall have one shepherd. They shall also walk in my judgments, and my servant David shall be their prince for ever.—Behold, the days come, saith the Lord, that I will make a new covenant;—and this shall be the covenant that I will make with the house of Israel; After these days, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.”¹ A future and perfect revelation of the Divine will is thus explicitly foretold. That these promised blessings were to extend beyond the confines of Judea, is expressly and frequently predicted:—“It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”²

While the prophecies which are descriptive of the glo-

¹ Deut. xviii. 18, 19. Isa. ix. 6, 7; xi. 1, 3, 4; xlii. 6; lv. 3,

4. Ezek. xxxiv. 23, 25; xxxvii. 22–26. Jer. xxxi. 31, 33, 34.

² Isa. xlix. 6; lvi. 6–8.

ries of the reign of the Messiah refer to its universal extension, and to the final restoration of the Jews, they detail and define, at the same time, the nature and the blessings of the gospel; and no better description or definition could now be given of the doctrine of Christ, and of the conditions which he hath proposed for the acceptance of man, than those very prophecies which were delivered many hundreds of years before he appeared in the world. The gospel, as the name itself signifies, denotes *glad tidings*. Christ himself invited those who were weary and heavy-laden to come unto him that they might find rest unto their souls. He was the messenger of peace. He came, as he professed, to offer a sacrifice for the sins of the world, and to reveal the will of God to man. He published the gospel of the grace of God. His word is still that of reconciliation, his law that of love; and all the duty he has prescribed tends to qualify man for spiritual and eternal felicity, for this is the sum and the object of it all. What more could have been given, and what less could have been required? In similar terms do the prophecies of old describe the new law that was to be revealed, and the advent of the Saviour that was to come:—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee.—How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation¹.—The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord."² Having read these words out of the law, in the synagogue, Jesus

¹ Isa. lii. 7.² Isa. lxi. 1.

said, "This day is this Scripture fulfilled." He was a teacher of righteousness and of peace, and in him alone it could have been fulfilled. The same character of joy, indicative of the kingdom of the Messiah, is also given by different prophets. He was to finish transgression, to make an end of sins, and to make reconciliation for iniquity; to sprinkle clean water upon the people of God, to sprinkle many nations, to save them from their uncleanness, and to open a fountain for sin and for uncleanness. "Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him. I will forgive their iniquity, and remember their sins no more." The Messiah was to be anointed to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.¹ And in the gospel of peace these promised blessings are realized to all who believe, and to whom *he is precious*. We now see what many prophets and wise men did desire in vain to see. The Christian religion has indeed been sadly perverted and corrupted, and its corruptions are the subjects of prophecy. Bigotry has often tarnished and obscured all its benignity. Its lovely form has been shrouded in a mask of superstition, of tyranny, and of murder. But the religion of Jesus, pure from the lips of its author and the pen of his apostles, is calculated to diffuse universal happiness; tends effectually to promote the moral culture and the civilization of humanity; ameliorates the condition and perfects the nature of man. It is a doctrine of righteousness, a perfect rule of duty: it abolishes idolatry, and teaches all to worship God only: it is full of pro-

¹ Dan. ix. 24. Isa. lv. 7. Jer. xxxi. 34. Isaiah lxi. 2, 3.

mises to all who obey it: it reveals the method of reconciliation for iniquity, and imparts the means to obtain it: it is good tidings to the meek: it binds up the broken-hearted, and presents to us the oil of joy for mourning, and the garment of praise for the spirit of heaviness, or the most perfect system of consolation, under all the evils of life, that can be conceived by man. For the confirmation of all these prophecies concerning it, we stand not in need of Jewish testimony, or that of the primitive Christians, or of any testimony whatever. It is a matter of experience and of fact. The doctrine of the gospel is in complete accordance with the predictions respecting it. When we compare it with any impure, degrading, vicious, and cruel system of religion that existed in the world when these prophecies were delivered, its superiority must be apparent, and its unrivalled excellence must be acknowledged. Deities were then worshipped whose vices disgraced human nature; and even impiety could not institute a comparison between them and the God of Christians. Idolatry was universally prevalent, and men knew not a higher homage than bowing down in adoration to stocks and stones, and sometimes even to the beasts. Sacrifices were everywhere offered up, and human victims often bled, when the doctrine of reconciliation for iniquity was unknown. And we have only to look beyond the boundaries of Christianity,—to Ashantee, or to India, or to China,—to behold the most revolting of spectacles in the religious rites and practices of man. Regarding the superiority of the Christian religion only as a subject of prophecy, the assent can hardly be withheld, that the prophecies concerning its excellence, and the blessings which it imparts, have been amply verified by the peace-speaking gospel of Jesus.

But, in ascertaining the accomplishment of ancient predictions, in evidence of the truth, the unbeliever is not solicited to relinquish one iota of his scepticism in any matter that can possibly admit of a reasonable doubt. For there are many prophecies, of the truth of which every Christian is a witness, and to the fulfilment of which the testimony even of infidels must be borne. That the gospel emanated from Jerusalem; that it was rejected by a great proportion of the Jews; that it was opposed at first by human power; that idolatry has been overthrown before it; that kings have become subject to it and supported it; that it has already continued for many ages, and that it has been propagated throughout many countries, are facts clearly foretold and literally fulfilled. Rejoice greatly, O daughter of Zion; shout, O daughter of *Jerusalem*; behold, thy king cometh unto thee: he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from *Jerusalem*, and the battle bow shall be cut off, and *he shall speak peace unto the heathen*, and his dominion shall be from sea to sea, and from the river to the ends of the earth.¹ He shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed.² In like manner, Christ frequently foretold the persecution that awaited his followers, and the final success of the gospel, in defiance of all opposition.³ “The Lord alone shall be exalted in that

¹ Zech. ix. 9, 10.

² Isa. viii. 14. Psal. ii. 2.

³ Matt. x. 17; xvi. 18; xxiv. 14; xxviii. 19.

day, and the idols he shall utterly abolish;—from all your idols will I cleanse you;—I will cut off the names of the idols out of the land, and they shall no more be remembered.¹ To a servant of rulers, kings shall see and arise, princes also shall worship. The Gentiles shall come to thy light, and kings to the brightness of thy rising. Kings shall be thy nursing fathers, and their queens thy nursing mothers.² The Gentiles shall see thy righteousness:—a people that knew me not shall be called after my name. In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek. I will make an everlasting covenant with you. Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee.”³

At the time the prophecies were delivered, there was not a vestige in the world of that spiritual kingdom and pure religion which they unequivocally represent as destined to extend in succeeding ages, not only throughout the narrow bounds of the land of Judea, and those countries which alone the prophets knew, but over the Gentile nations also, even to the uttermost ends of the earth. None are now ignorant of the facts, that a system of religion which inculcates piety, and purity, and love,—which releases man from every burdensome rite, and every barbarous institution, and proffers the greatest of blessings,—arose from the land of Judea, from among a people who are proverbially the most selfish and worldly-minded of any nation upon earth;—that, though persecuted at first, and rejected by the Jews, it has spread throughout many nations, and extended to those who

¹ Isa. ii. 17, 18; Ezek. xxxvi. 25. Zech. xiii. 2.

² Isa. xlix. 7, 23; lx. 3.

³ Isa. lxii. 2; xi. 10; lv. 3, 5.

were far distant from the scene of its origin; and that it freely invites all to partake of its privileges, and makes no distinction between barbarian, Scythian, bond or free. A Latin poet, who lived at the commencement of the Christian era, speaks of the barbarous Britons as almost divided from the whole world; and yet although far more distant from the land of Judea than from Rome, the law which hath come out from Jerusalem hath taken, by its influence, the name of barbarous from Britain; and in our distant "isle of the Gentiles" are the prophecies fulfilled, that the kingdom of the Messiah, or knowledge of the gospel, would extend to the uttermost part of the earth. And in the present day, we can look from one distant isle of the Gentiles to another,—from the northern to the southern ocean, or from one extremity of the globe to another,—and behold the extinction of idolatry, and the abolition of every barbarous and cruel rite, by the humanizing influence of the gospel. But it was at a time when no divine light dawned upon the world, save obscurely on the land of Judea alone; when all the surrounding nations, in respect to religious knowledge, were involved in thick darkness, gross superstition, and blind idolatry; when men made unto themselves gods of corruptible things; when those mortals were deified, after their death, who had been subject to the greatest vices, and who had been the oppressors of their fellow-men; when the most shocking rites were practised as acts of religion; when the most enlightened among the nations of the earth erected an altar to the "unknown God," and set no limit to the number of their deities; when one of the greatest of the heathen philosophers, and the best of their moralists, despairing of the clear discovery of the truth by human means, could merely express a wish for a divine revela-

tion, as the only safe and certain guide;¹ when slaves were far more numerous than freemen even where liberty prevailed the most; and when there was no earthly hope of redemption from temporal bondage or spiritual slavery;—even at such a time the voice of prophecy was uplifted in the land of Judea, and it spoke of a brighter day that was to dawn upon the world. It was indeed a light shining in a dark place. And from whence could that light have emanated but from heaven? A Messiah was promised, a prince of peace was to appear, a stone was to be cut without hands, that should break in pieces and consume all other kingdoms. And the spiritual reign of a Saviour is foretold in terms that define its duration and extent, as well as describe its nature:—"I shall see him, but not now; I shall behold him, but not nigh.—His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. He shall have dominion from sea to sea; and from the river unto the ends of the earth. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee."² I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. The glory of the Lord shall be revealed; and all flesh shall see it together; for the mouth of the Lord hath spoken it.³ The Lord hath made bare his holy arm in the eyes of all the nations. He shall not fail nor be discouraged, till he have set

¹ Plato in *Phædone* et in *Alcibiade* ii.

² Numb. xxiv. 17; Psal. lxxii. 17, 8; ii. 8; xxii. 27.

³ Isa. xlix. 6; xl. 5.

judgment in the earth; and the isles shall wait for his law.¹ He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.² I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.³ “It shall come to pass, in the last days,” say both Isaiah and Micah in the same words, “that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.⁴ In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.⁵ The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.⁶ Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud—for more are the children of the desolate than the children of the married wife. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords—for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles: for thy Maker is thine husband: the Lord of hosts is his name—the God of the whole earth shall he be called.⁷ The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose.”⁸

These prophecies all refer to the extent of the Messiah’s kingdom; and clear and copious though they be, they form but a small number of the predictions of the

¹ Isa. lii. 10; xlii. 4.

² Isa. xxv. 7.

³ Isa. lxxv. 1.

⁴ Isa. ii. 2.; Micah iv. 1.

⁵ Hosea i. 10.

⁶ Isa. lx. 5.

⁷ Isa. liv. 1–3, 5.

⁸ Isa. xxxv. 1.

same auspicious import:—and we have not merely to consider what part of them may yet remain to be fulfilled, but how much has already been accomplished, of which no surmise could have been formed, and of which all the wisdom of short-sighted mortals could not have warranted a thought. All of them were delivered many ages before the existence of that religion whose progress they minutely describe; and, when we compare the present state of any country where the gospel is professed in its purity, with its state at that period when the Sun of righteousness began to arise upon it, we see light pervading the region of darkness, and ignorance and barbarism yielding to knowledge and moral cultivation. In opposition to all human probability, and to human wisdom and power, the gospel of Jesus, propagated at first by a few fishermen of Galilee, has razed every heathen temple from its foundation, has overthrown before it every impure altar, has displaced, from every palace and every cottage which it has reached, the worship of every false god; the whole civilized world acknowledges its authority; it has prevailed from the first to the last in defiance of persecution, of opposition the most powerful and violent, of the direct attacks of avowed, and the insidious designs of disguised enemies;—and combating, as it ever has been combating, with all the evil passions of men that impel them to resist or pervert it, the lapse of eighteen centuries confirms every ancient prediction, and verifies to this hour the declaration of its Author,—“the gates of hell shall not prevail against it.” How is it possible that it could have been conceived that such a religion would have been characterized in all its parts—would have been instituted—opposed—established—propagated throughout the world—embraced by so many nations—protected at

last by princes and kings—and received as the rule of faith and the will of God? How could all these things, and many more respecting it, have been foretold, as they unquestionably were, many centuries before the Author of Christianity appeared, if these prophecies be not an attestation from on high that every prediction and its completion is the work of God and not of man? What uninspired mortal could have described the nature, the effect, and the progress of the Christian religion, when none could have entertained an idea of its existence? For paganism consisted in external rites and cruel sacrifices, and in pretended mysteries. Its toleration, indeed, has been commended, and not undeservedly; for in religion, it tolerated whatever was absurd and impious, in morals it tolerated all that was impure and almost all that was vicious. But the Jewish prophets, when the world was in darkness, and could supply no light to lead them to such knowledge, predicted the rise of a religion which could boast of no *such* toleration, but which was to reveal the will and inculcate the worship of the one living and true God; which was to consist in moral obedience, to enjoin reformation of life and purity of heart, to abolish all sacrifice by revealing a better mean of reconciliation for iniquity, to be understood by all from the simplicity of its precepts, and to tolerate no manner of evil; a religion in every respect the reverse of paganism, and of which they could not have been furnished with any semblance upon earth. They saw nothing among the surrounding nations but the worship of a multiplicity of deities and of idols; if they had traversed the whole world they would have witnessed only the same spiritual degradation, and yet they predicted the final abolition and extinction both of polytheism and of idolatry. The Jewish dispensation

was local, and Jews prophesied of a religion beginning from Jerusalem, which was to extend to the uttermost parts of the earth. So utterly unlikely and incredible were the prophecies either to have been foretold by human wisdom, or to have been fulfilled by human power; and when both these wonders are united, they convey an assurance of the truth. As a matter of history, the progress of Christianity is at least astonishing; as the fulfilment of many prophecies, it is evidently miraculous.¹

The predicted success and extension of the gospel is not less obvious in the New Testament than in the Old. A single instance may suffice:—"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people." These are the words of a banished man, secluded in a small island from which he could not remove; a believer in a new religion every where spoken against and persecuted. They were uttered at a time when their truth could not possibly have been realised to the degree in which it actually is at present, even if all human power had been combined for extending, instead of extinguishing the gospel. The diffusion of knowledge was then extremely difficult; the art of printing was then unknown; and

¹ Were it even to be conceded, as it never will in reason be, that the causes assigned by Gibbon for the rapid extension of Christianity were *adequate* and true, one difficulty, great as it is, would only be removed for the substitution of a greater. For what human ingenuity, though gifted with the utmost reach of discrimination, can ever attempt the solution of the question, how were all these occult causes, (for hidden they must then have been,) which the genius of Gibbon first discovered, foreseen, their combination known, and all their wonderful effects distinctly described for many centuries prior to their existence, or to the commencement of the period of their alleged operation?

many countries which the gospel has now reached, were then undiscovered. And, multiplied as books now are, more than at any former period of the history of man,—extensive as the range of commerce is, beyond what Tyre, or Carthage, or Rome could have ever boasted,—the dissemination of the Scriptures surpasses both the one and the other:—they have penetrated regions unknown to any work of human genius, and untouched even by the ardour of commercial speculation; and, with the prescription of more than seventeen centuries in its favour, the prophecy of the poor prisoner of Patmos is now exemplified, and thus proved to be more than a mortal vision, in the unexampled communication of the everlasting gospel unto them that dwell on the earth, to every nation, and kindred, and tongue, and people. Christianity is professed over Europe and America. Christians are settled throughout every part of the earth. The gospel is now translated into one hundred and fifty languages and dialects, which are prevalent in countries from the one extremity of the world to the other: and what other book, since the creation, has ever been read or known in a tenth part of the number? Whatever may be the secondary causes by which these events have been accomplished, or whatever may be the opinion of men respecting them, the predictions which they amply verify must have originated by inspiration from him who is the first Great Cause. What divine warrant, equal to this alone, can all the speculations of infidelity supply, or can any freethinker produce, for disbelieving the gospel?

It is apparent, on a general view of the prophecies which refer to Christ and the Christian religion, that they include predictions relative to many of the doctrines of the gospel which are subjects of pure revelation, or which

reason of itself could never have discovered; and these very doctrines, to which the self-sufficiency of human wisdom is often averse to yield assent, are thus to be numbered, in this respect, among the criterions of the truth of divine revelation; for if these doctrines had not been contained in Scripture, the prophecies respecting them could not have been fulfilled. And the more wonderful they appear, they were by so much the more unlikely or inconceivable to have been foretold by man, and to have been afterwards embodied in a system of religion.

It is also evident that there are many prophecies applicable to Jesus, to which no allusion is made in the history of his life. The minds of his disciples were long impressed with the prejudices, arising from the lowliness of his mortal state, which were prevalent among the Jews; and they viewed the prophecies through the mist of those traditions which had magnified the earthly power to which alone they looked, and obscured the divine nature of the expected reign of the Messiah. It was only after the resurrection of Christ, as the Scriptures inform us, that their understandings were opened to know the prophecies. But while the accomplishment of many of these predictions is thus unnoticed in the new Testament, the fulfilment of each and all of them is written, as with a pen of iron, in the life and doctrine and death of Jesus;—and the undesigned and unsuspecting proof, thus indirectly but amply given, is now stronger than if an appeal had been made to the prophecies in every instance;—and, freed from the prejudices of the Jews, we may now combine and compare all the antecedent prophecies respecting the Messiah with the narrative of the New Testament, and with the nature and history of Christianity; and having

seen how the former, in all that has already been fulfilled, is a transcript of the latter, we may draw the legitimate conclusion, that the spirit of prophecy is indeed the testimony of Jesus.

And may it not, on a review of the whole, be warrantably asserted, that the time and the place of the birth of Christ, the tribe and the family from which he was descended, the manner of his life, his character, his miracles, his sufferings and his death—the nature of his doctrine—and the fate of his religion, that it was to proceed from Jerusalem, that the Jews would reject it, that it would be opposed and persecuted at first, that it would be extended to the Gentiles, that idolatry would give way before it, that kings would submit to its authority, and that it would be spread throughout many nations, even to the most distant parts of the earth,—were all of them subjects of ancient prophecy?

Why, then, were so many prophecies delivered? Why, from the calling of Abraham to the present time, have the Jews been separated, as a peculiar people, from all the nations of the earth? Why, from the age of Moses to that of Malachi, during the space of one thousand years, did a succession of prophets arise, all testifying of a Saviour that was to come? Why was the book of prophecy sealed for nearly four hundred years before the coming of Christ? Why is there still, to this day, undisputed if not miraculous evidence of the antiquity of all these prophecies, by their being sacredly preserved in every age, in the custody and guardianship of the enemies of Christianity? Why was such a multiplicity of facts predicted that are applicable to Christ and to him alone? Why, but that all this mighty preparation might usher in the gospel of Righteousness; and

that, like all the works of the Almighty, his word through Jesus Christ might never be left without a witness of his wisdom and his power. And if the prophecies which testify of the gospel and of its Author display, from the slight glance which has here been given of them, any traces of the finger of God, how strong must be the conviction which a full view of them imparts to the minds of those who diligently search the Scriptures, and see how clearly they testify of Christ!

CHAPTER III.

PROPHECIES CONCERNING THE DESTRUCTION OF
JERUSALEM.

THE commonwealth of Israel, from its establishment to its dissolution, subsisted for more than fifteen hundred years. In delivering their law, Moses assumed more than the authority of a human legislator, and asserted that he was invested with a divine commission; and in enjoining obedience to it, after having conducted them to the borders of Canaan, he promises many blessings to accompany their compliance with the law, and denounces grievous judgments that would overtake them for the breach of it. The history of the Jews in each succeeding age, attests the truth of the last prophetic warning of the first of their rulers; but too lengthened a detail would be requisite for its elucidation. Happily, it contains predictions, applicable to more recent events, which admit not of any ambiguous interpretation, and refer to historical facts that admit no cavil. He who founded their government, foretold, notwithstanding the intervention of so many ages, the manner of its overthrow. While they were wandering in the wilderness, without a city, and without a home, he threatened them with the destruction of their cities, and the devastation of their country. While they viewed, for the first time, the land of Palestine, and when victorious and triumphant they were about to possess it,

he represented the scene of desolation that it would exhibit to their vanquished and enslaved posterity, on their last departure from it. Ere they themselves had entered it as enemies, he describes those enemies by whom their descendants were to be subjugated and dispossessed, though they were to arise from a very distant region, and although they did not appear till after a millenary and a half of years: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee; and he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land."¹ Each particular of this prophecy, though it be only introductory to others, has met its full completion. The remote situation of the Romans, the rapidity of their march, the very emblem of their arms, their unknown language and warlike appearance, the indiscriminate cruelty and unsparing pillage which they exercised towards the persons and the property of the Jews, could scarcely have been represented in more descriptive terms.² Vespasian, Adrian, and Julius Severus, removed with part of their armies from Britain to Palestine, the extreme points of the Roman world. The eagle was the standard of their armies, and the utmost activity and expedition were displayed in the reduction of Judea. They were a nation

¹ Deut. xxviii. 49-52.

² See Jackson, Poole, Patrick, Whiston, Bishop Newton, &c.

of fierce countenance, a race distinct from the effeminate Asiatic troops. At Gadara and Gamala, throughout many parts of the Roman empire, and, in repeated instances, at Jerusalem itself, the slaughter of the Jews was indiscriminate, without distinction of age or sex. The inhabitants were enslaved and banished, all their possessions confiscated, and the kingdom of Israel, humbled at first into a province of the Roman empire, became at last the private property of the emperor. Throughout all the land of Judea every city was besieged and taken; and their high and fenced walls were razed from the foundation. But the prophet particularizes incidents the most shocking to humanity, which mark the utmost possible extremity of want and wretchedness; the last act to which famine could prompt despair, and the last subject of a prediction that could have been uttered by man: "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters,—in the siege and in the straitness wherewith thine enemies shall distress thee; so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children whom he shall leave, so that he will not give to any of them of the flesh of his children, whom he shall eat, because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one, and toward her children which she shall bear: for she shall eat them for want of

all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.”¹ No commentator, nor careful reader of Scripture and of Jewish history, could fail to observe the repeated instances of the fulfilment of this striking and awful prediction. When Samaria, then the capital of Israel, was besieged by all the hosts of the king of Syria, an ass’s head was sold for eighty pieces of silver.² When Nebuchadnezzar besieged Jerusalem, the famine prevailed in the city, and there was no bread for the people of the land. And Josephus, in his history of the Jewish war, relates the direful calamities of the Jews in their last siege, before they ceased to have a city. The famine was too powerful for all other passions, for what was otherwise revered was in this case despised. Children snatched the food out of the very mouths of their fathers; and even mothers, overcoming the tenderest feelings of nature, took from their perishing infants the last morsels that could sustain their lives.—In every house where there was the least shadow of food, a contest arose; and the nearest relatives struggled with each other for the miserable means of subsistence.³ He adds a most revolting detail.⁴ While, in all these cases, the eye of man was thus evil towards his brother, in the siege and in the straitness wherewith their enemies distressed them—the unparalleled inhuman compact between the two women of Samaria; the bitter lamentation of Jeremiah over the miseries of the siege which he witnessed, “The hands of the pitiful women have sodden their own children, they were their meat in

¹ Deut. xxviii. 53–57.

² 2 Kings vi. 25.

³ Joseph. Hist. lib. v. c. x. § 3.—lib. vi. c. iii. § 3. Quoted by Eusebius, A. D. 315. Ecc. Hist. lib. iii. c. vi. p. 95, 97. Patrick, &c.

⁴ Joseph. *ibid.* vi. c. iii. § 4.

the destruction of the daughter of my people;" and the harrowing recital, by Josephus, of the noble lady killing, with her own hands, and eating secretly, her own suckling (the discovery of which struck even the whole suffering city with horror,) which are all recorded as facts, without the least allusion to the prediction,—too faithfully realize, to the very letter, the dread denunciations of the prophet. When any well-authenticated facts, of so singular and appalling a nature, were predicted for ages, they could not possibly have been revealed but by inspiration from that Omniscience which alone can foresee the termination of the iniquities of nations.

Moses, and the other prophets, foretold also that the Jews would be left few in number, that they would be slain before their enemies, that the pride of their power would be broken, that their cities would be laid waste, that they would be destroyed and brought to nought, plucked from off the land, sold for slaves, and that none would buy them,—that their high places were to be desolate, and their bones to be scattered around their altars,—that Jerusalem was to be encamped round about, to be besieged with a mount, to have forts raised against it, to be ploughed over as a field, and to become heaps,—that the end was to come upon it; and that the Lord would judge them according to their ways, and recompense them for all their abominations; the sword without, and the pestilence and the famine within: "he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him."¹

These predictions, which are recorded in the Pentateuch, and in the subsequent prophecies, accord with the

¹ Lev. xxvi. 30, &c. Deut. xxviii. 62, &c. Isa. xxiv. 3. Ezek. vi. 5. Micah iii. 12. Jer. xxvi. 18. Ezek. vii. 7-9, 15.

minute prophetic narrative which Jesus gave of the siege and destruction of Jerusalem. Any adequate delineation of it alone would far surpass the limits of this treatise. But *the subject has been fully and frequently illustrated*, and the prediction harmonizes so completely with the unimpeachable testimony of impartial historians, that it is merely necessary, for the elucidation of its truth, to compare the prophetic description with the historical fact.¹

¹ "The particular parts of the whole discourse have been admirably illustrated by *many* learned commentators. Christian writers have *always*, with great reason, represented Josephus's History of the Jewish War, as the best commentary on this chapter, (Matt. xxiv.) and *many* have justly remarked it, as a wonderful instance of the care of Providence for the Christian church, that he, an eye witness of these things, and of so great credit, should (especially in such an extraordinary manner) be preserved, to transmit to us a collection of important facts, which *so exactly* illustrate this noble prophecy in almost every circumstance."—(*Doddridge's Family Expositor*, vol. ii. p. 373; second edition, 1745.) No author, perhaps, has been more frequently quoted on any subject than Josephus on this; his History of the Wars of the Romans with the Jews having been for many ages the common property of the Christian church, in illustration of the prophecies concerning the destruction of Jerusalem. These prophecies were quoted and illustrated by Eusebius above 1500 years ago, lib. iv. c. v.—ix. p. 92—102, edit. Cantab. 1720. After giving a tragic summary, from the 5th and 6th books of Josephus's history, of the miseries sustained from famine during the siege, he emphatically and justly states, that if any one compares the words of Christ with Josephus's narrative of the whole war, he cannot but admire the wonderful prescience and prophecy of Christ, and confess they were truly divine and exceedingly wonderful. So *fully and frequently has the subject been illustrated*, as stated in *every edition* of this treatise, that any 'studious Christian,' at all versant in the subject, could be at no loss to form, from the works of various writers in past ages, a volume of coincident illustrations of the same predictions from the same authorities. It may here suffice to mention the names of Eusebius, Grotius, Tillemont,

Besides frequent allusions, in his discourses and parables,¹ the predictions of Christ, concerning Jerusalem, are recorded at length by three of the evangelists. They are omitted by the apostle John, in whose writings alone, from the age to which he lived, their insertion could have been suspicious. They were delivered to the disciples of Christ in answer to those direct questions which they put, in their surprise and alarm, at his declaration of the fate of the temple, "When shall these things be? What shall be the sign of them, and of the end of the world?" The reply embraces all the subjects of the query, and is equally circumstantial and distinct. The death of Christ happened thirty-seven years previous to the destruction of Jerusalem. By the unanimous testimony of antiquity, the three gospels were published, and at least two of the evangelists were dead, several years before that event. Copies of the gospels were disseminated so extensively and rapidly, that any deceit must have been instantaneously detected by the powerful, and numerous, and watchful enemies of the cross. And the evidence of the prior publicity of the gospels was so strong, that it remained unchallenged by Julian, Porphyry, or by Celsus. The authenticity of the prophecy thus rests on sure grounds, and the facts in which it received its accomplishment are incontestible. Josephus was one of the

Jackson, Poole, Patrick, Tillotson, Whitby, Abbadie, Whiston, Doddridge, Pearce, Bishop Newton, Lardner, &c., the last of whom, in a single treatise, has 250 references to Josephus alone. Josephus, Tacitus, Suetonius, and Eusebius, are quoted or referred to in a single paragraph by Doddridge, as well as by many preceding writers; and in this brief and most imperfect summary, these authorities were consulted from the first.

¹ Matt. xxi. 18, 19, 33-44; xxii. 1-7; xxv. 14-30. Mark xi. 12-20, &c. Luke xiii. 6-9; xiv. 16-24; xx. 9-18; xxiii. 27-31.

most distinguished generals in the commencement of the Jewish war; he was an eye-witness of the facts which he records; he appeals to Vespasian and to Titus for the truth of his history; it received the singular attestation of the subscription of the latter to its accuracy; it was published while the facts were recent and notorious; and the extreme carefulness with which he avoids the mention of the name of Christ, in the history of the Jewish war, is not less remarkable than the great precision with which he describes the events that verify his predictions. Not a few of the transactions are also related by Tacitus, Suetonius, Philostratus, and Dion Cassius.

The different prophecies of Christ respecting Jerusalem may be condensed into a single view.

“And Jesus went out, and departed from the temple; and his disciples came to him, for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall all these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many. And the time draws near; and ye shall hear of wars, and rumours of wars,—or commotions: these things must first come to pass, but the end is not yet. Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights; and great signs shall there be from heaven. All these things are the beginning of sor-

rows. But, before all these things, shall they lay their hands upon you, and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake. And many shall be offended. Ye shall be betrayed both by parents and brethren, and kinsfolk and friends : and some of you shall they cause to be put to death, and ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. And many false prophets will arise and will deceive many : and because iniquity shall abound, the love of many shall wax cold. And the gospel must first be published among all nations, and then shall the end come. When ye, therefore, shall see Jerusalem encompassed with armies, and the abomination of desolation stand in the holy place, and where it ought not, then let them which are in Judea flee to the mountains, and let him which is in the midst of it depart out. Let him which is on the house-top not go down into the house, neither enter therein to take anything out of his house. Neither let him that is in the field turn back again for to take up his garment, for these are the days of vengeance. But woe unto them that are with child, and to them that give suck in those days ; for there will be great distress in the land, and wrath upon this people ; and they shall fall by the edge of the sword, and shall be led captive into all nations. There shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be ; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. This generation shall not pass away till all these things be fulfilled.¹

“ Woe unto you scribes and Pharisees ; fill ye up the

¹ Matt. xxiv. Mark xiii. Luke xxi.

measure of your fathers. Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.¹

“ When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.²

These prophecies, from the Old Testament and from the New, repel the charge of ambiguity. They are equally copious and clear. History attests the truth of each and all of them; and a recapitulation of them forms an enumeration of the facts. *False Christs appeared.* Simon Magus boasted that he was some great one. Dositheus, the Samaritan, pretended that he was the law-giver prophesied of by Moses. Theudas, promising the performance of a miracle, persuaded a great multitude to

¹ Matt. xxiii. 29, 32, 34, 36-39.

² Luke xix. 41-44.

follow him to Jordan, and deceived many.¹ The country was filled with impostors and deceivers, who induced the people to follow them into the wilderness;²—their credulity became the punishment of their previous scepticism, and, in one instance, the tumult was so great that the soldiers took two hundred prisoners, and slew twice that number. *There were wars and rumours of wars; nation rose against nation, and kingdom against kingdom.* The Jews resisted the erection of the statue of Caligula in the temple; and such was the dread of Roman resentment, that the fields remained uncultivated. At Cæsarea, the Jews and the Syrians contended for the mastery of the city. Twenty thousand of the former were put to death, and the rest were expelled. Every city in Syria was then divided into two armies, and multitudes were slaughtered.³ Alexandria and Damascus presented a similar scene of bloodshed. About fifty thousand of the Jews fell in the former, and ten thousand in the latter.⁴ The Jewish nation rebelled against the Romans; Italy was convulsed with contentions for the empire; and, as a proof of the troubles and warlike character of the period, within the brief space of two years, four emperors, Nero, Galba, Otho, and Vitellius, suffered death. *There were famines, pestilences, and earthquakes in divers places.* In the reign of Claudius Cæsar there were different famines. They continued to be severe for several years throughout the land of Judea. Pestilence succeeded them. In the

¹ Joseph. Ant. lib. xx. cap. v. sect. 1. Quoted by Grotius, Whitby, &c.

² Ibid. lib. xx. cap. viii. quoted by Grotius, &c.

³ Ibid. Hist. lib. ii. cap. xviii. sects. 1, 2. Tillotson, Bishop Newton, &c.

⁴ Ibid. lib. ii. c. xvii. sects. 7, 8, c. xx. sect. 2, Ibid.

same reign there were earthquakes at Rome, at Apamea, and at Crete. In that of Nero there was an earthquake in Campania, and another in which Laodicea, Hierapolis, and Colosse were overthrown, and others are recorded to have happened in various places, before the destruction of the city of Jerusalem.¹ “The constitution of nature,” says the Jewish historian,² was confounded for the destruction of men, and one might easily conjecture that no common calamities were portended.” *And there were fearful sights and signs from heaven.* Tacitus and Josephus agree in relating and describing events so surprising and supernatural, that their narrative perfectly accords with the previous prediction.³ And the fact cannot be disputed, that, whatever these sights were, the minds of men were impressed with the idea that they were indeed signs from heaven: and even this could never have been foreseen by man. There is surely something at least unaccountable in their prediction, and in their relation by historians, unprejudiced and unfriendly to the cause which their testimony supports. *The disciples of Jesus were persecuted, imprisoned, afflicted, and hated of all nations, for his name’s sake, and many of them were put to death.* Peter, Simon, and Jude were crucified.⁴ Paul was beheaded; Matthew, Thomas, James,

¹ Suet. Vit. Claud. cap. xviii. Tac. Ann. lib. xii. c. xliii.; lib. xiv. c. xxvii. Jos. lib. iv. c. iv. Grotius, Whitby, &c.

² Jos. ibid. Whitby, Newton, Scott’s Commentary.

³ “*Evenerant prodigia, quæ neque hostiis neque votis piare fas habet gens superstitioni obnoxia, religionibus adversa. Visæ per cælum concurrere acies, rutilantia arma, et subito nubium igne collucere templum. Expassæ epente delubri fores, et audita major humana vox, excedere deos; simul ingens motus excedentium.*” (Tacit. Hist. lib. v. cap. xiii.) Whitby, &c.

⁴ Cave’s Lives of the Apostles. Dupin.

Matthias, Mark, and Luke, were put to death in different countries, and in various manners. There was a war against the very name. They were accused of hatred to the human race. The prejudices and the interests of the supporters of paganism were everywhere against them; and in one memorable instance, Nero, to screen himself from the guilt of being the incendiary of his capital, accused the innocent but hated Christians of that atrocious deed, and inflicted upon them the most excruciating tortures.¹ He made their sufferings a spectacle and a sport to the Romans. To compensate for his disappointment in not trampling on the ashes of Rome, as well as to cloak his iniquity, the monster (for the man and the monarch were both laid aside) gratified his savage lust of cruelty, by the substitution of one feast for another; he selected the Christians for his victims, from the general odium under which they lay; and their very name became the warrant for that selection, and sufficed to sanction the infliction of unheard-of barbarities. *Many shall be offended and shall betray one another; and the love of many shall wax cold.* The apostle of the Gentiles often complained of false brethren, that many turned away from him, and that he stood alone, forsaken by all, when he first appeared before Nero. And Tacitus testifies that very many were convicted, on the evidence of others who had previously been accused. *But the gospel was published throughout the world*, in defiance of all peril and persecution. In the age of the apostles, epistles were addressed to Christians at Rome, Corinth, Ephesus, Philippi, Colosse, Thessalonica, and in Pontus, Galatia, Cappadocia, Asia, and Bithynia. After Christ delivered this prophecy, he was in a little time forsaken by all

¹ Tacit. Annal. lib. xv. cap. xlv. Whitby, &c.

his disciples, and put to death as a criminal. At their first assembly, they were a little flock, the number of the names together was about a hundred and twenty. And, unpromising as the prospect was, a few fishermen of Galilee, aided afterwards by a tent-maker of Tarsus, circumscribed not their labours, in the preaching of the gospel, by the boundaries of the Roman empire. Could the reception or the fate of Christ himself have warranted such a conclusion? Did ever any cause triumph by such means? or was there any cause opposed like his? And could any thing be more unlikely to have been clearly foreseen and positively affirmed? All these events preceded the destruction of Jerusalem, and then the end of that city was at hand. The signs of its approaching ruin are given as a warning to depart from it. *Jerusalem was encompassed with armies.* The Roman armies, with their idolatrous ensigns, which were an abomination to the Jews, surrounded it; but instead of being a signal for flight, this would naturally have implied the impossibility of escape, and the warning would have been in vain. Yet the words of Jesus did not deceive his disciples. Cestius Gallus, the Roman general, besieged Jerusalem; but immediately after, contrary to all human probability, an interval was given for escape. He suddenly and causelessly retreated, though some of the chief men of the city had offered to open to him the gates. Josephus acknowledges that the utmost consternation prevailed among the besieged, and that the city would infallibly have been taken.¹ And he attributes it to the just vengeance of God, that the city and the sanctuary were not then taken, and the war terminated at once. He relates also, how many of the most illustrious inhabitants depart-

¹ Joseph. lib. ii. cap. xix. xx. Grotius, &c. &c.

ed from the city, as from a sinking vessel; and how, upon the approach of Vespasian afterwards, multitudes fled from Jericho into the mountainous country. Thither, and to the city of Pella, fled all the disciples of Jesus:¹ and, amidst all the succeeding calamities, *not a hair of their heads did perish.*

There shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be. There shall be great distress in the land, and wrath upon this people. These are the days of vengeance. Such are some of the words of Jesus, relative to the destruction of Jerusalem; and all the previous prophecies regarding it were of the same sad import. The particulars of the siege are all related by Josephus, and form a detail of miseries that admit not of exaggeration; and which he repeatedly declares, in terms that entirely accord with the language of prophecy, are altogether unequalled in the history of the world.—No general description can give a just idea of calamities the most terrible that ever nation suffered. The Jews had assembled in their city from all the surrounding country, to keep the feast of unleavened bread. It was crowded with inhabitants when they were all imprisoned within its walls. The passover, which was commemorative of their first great deliverance, had collected them for their last signal destruction. Before any external enemy appeared, the fiercest dissensions prevailed; the blood of thousands was shed by their brethren; they destroyed and burned in their frenzy their common provisions for the siege; they were destitute of any regular government, and divided into three factions. On the extirpation of one of these,

¹ Epiphanius in *Hæres. Nazar.* cap. vii. Eusebii *Ec. Hist.* lib. iii. cap. v. Whitby, Doddridge, &c.

each of the others contended for the mastery. The most ferocious and fanatic, the robbers or zealots, as they are indiscriminately called, prevailed at last. They entered the temple, under the pretence of offering sacrifices, and carried concealed weapons for the purpose of assassination. They slew the priests at the very altar; and their blood, instead of that of the victims for sacrifice, flowed around it. They afterwards rejected all terms of peace with the enemy; none were suffered to escape from the city; every house was entered, every article of subsistence was pillaged, and the most wanton barbarities were committed. Nothing could restrain their fury; wherever there was the appearance or scent of food, the human bloodhounds tracked it out; and though a general famine raged around, though they were ever trampling on the dead, and though the habitations for the living were converted into charnel houses, nothing could intimidate, or appal, or satisfy, or shock them, till Mary, the daughter of Eleazar, a lady once rich and noble, displayed to them and offered them all her remaining food, the scent of which had attracted them in their search,—the bitterest morsel that ever mother or mortal tasted,—the remnant of her half-eaten suckling. Sixty thousand Roman soldiers unremittingly besieged them; they encompassed Jerusalem with a wall, and hemmed them in on every side; they brought down their high and fenced walls to the ground; they slaughtered the slaughterers, they spared not the people; they burned the temple in defiance of the commands, the threats, and the resistance of their general. With it the last hope of all the Jews was extinguished. They raised, at the sight, an universal but an expiring cry of sorrow and despair. Ten thousand were there slain, and six thousand victims were enveloped in its

blaze. The whole city, full of the famished dying, and of the murdered dead, presented no picture but that of despair, no scene but of horror. The aqueducts and the city sewers were crowded as the last refuge of the hopeless. Two thousand were found dead there, and many were dragged from thence and slain. The Roman soldiers put all indiscriminately to death, and ceased not till they became faint and weary and overpowered with the work of destruction. But they only sheathed the sword to light the torch. They set fire to the city in various places. The flames spread everywhere, and were checked but for a moment by the red streamlets in every street. Jerusalem became heaps, and the mountain of the house as the high places of the forest. Within the circuit of a few miles, in the space of five months,—foes and famine, pillage and pestilence within,—a triple wall around, and besieged every moment from without,—eleven hundred thousand human beings perished, though the tale of each of them was a tragedy. Was there ever so concentrated a mass of misery? Could any prophecy be more faithfully and awfully fulfilled? The prospect of his own crucifixion, when Jesus was on his way to Calvary, was not more clearly before him, and seemed to affect him less, than the fate of Jerusalem. How full of tenderness, and fraught with truth, was the sympathetic response of the condoling sufferer, to the wailings and lamentations of the women who followed him, when he turned unto them and beheld the city, which some of them might yet see wrapt in flames and drenched in blood, and said, “ Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming, in the which they will say, Blessed are the barren, and the wombs that never bare, and the paps which

never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?" No impostor ever betrayed such feelings as a man, nor predicted events so unlikely, astonishing, and true, as an attestation of a divine commission. Jesus revealed the very judgments of God; for such the instrument, by whom it was accomplished, interpreted the capture and destruction of Jerusalem, acknowledging that his own power would otherwise have been ineffectual. When eulogized for the victory, Titus disclaimed the praise, affirming that he was only the instrument of executing the sentence of the Divine justice. And their own historian asserts, in conformity with every declaration of Scripture upon the subject, that the iniquities of the Jews were as unparalleled as their punishment.

All these prophecies, of which we have been reviewing the accomplishment, were delivered in a time of perfect peace, when the Jews retained their own laws, and enjoyed the protection, as they were subject to the authority, of the Roman empire, then in the zenith of its power. The wonder excited in the minds of his disciples at the strength and stability of the temple, drew forth from Jesus the announcement of its speedy and utter ruin. He foretold the appearance of false Christs and pretended prophets; the wars and rumours of wars; the famines and pestilences and earthquakes and fearful sights that were to ensue; the persecution of his disciples; the apostacy of many; the propagation of the gospel; the sign that should warn his disciples to flee from approaching ruin; the encompassing and enclosing of Jerusalem; the grievous affliction of the tender sex; the unequalled miseries of all; the entire destruction of the city; the shorten-

ing of their sufferings, that still some might be saved ; and that all this dread crowd of events, which might well have occupied the progress of ages, was to pass away within the limits of a single generation. None but He who discerns futurity could have foretold and described all these things ; and their complete and literal fulfilment shows them to be indubitably the revelation of God.

But the prophecies also mark minuter facts, if possible more unlikely to have happened. Jerusalem was to be ploughed over as a field ; to be laid even with the ground ; of the temple one stone was not to be left upon another ; the Jews were to be few in number ; to be led captive into all nations ; to be sold for slaves and none would buy them. And each of these predictions was strictly verified. Titus commanded the whole city and temple to be razed from the foundation. The soldiers were not then disobedient to their general. Avarice combined with duty and with resentment : the altar, the temple, the walls, and the city, were overthrown from the base, in search of the treasures which the Jews, beset on every hand by plunderers, had concealed and buried during the siege. Three towers and the remnant of a wall alone stood, the monument and memorial of Jerusalem ; and the city was afterwards ploughed over by Terentius Rufus. In the siege, and in the previous and subsequent destruction of the cities and villages of Judea, according to the specified enumeration of Josephus, about one million three hundred thousand suffered death. Ninety-seven thousand were led into captivity. They were sold for slaves, and were so despised and disesteemed, that many remained unpurchased. And their conquerors were so prodigal of their lives, that, in honour of the birth-day of Domitian, two thousand five hundred of them were placed, in savage

sport, to contend with wild beasts, and otherwise to be put to death.¹

But the miseries of their race were not then at a close. There was a curse on the land, that hath scathed it, a judgment on the people that *scattered* them throughout the world. Many prophecies respecting them yet remain to be considered, and much of their history is yet untold. The prophecies are as clear as the facts are visible.

¹ Tacitus, who flourished about thirty years after the destruction of Jerusalem, speaks of the strength of the fortifications of that city, the immense riches and strength of the temple, the factions that raged during the siege, as well as of the prodigies that preceded its fall. And he particularly mentions the large army brought by Vespasian to subdue Judea, "a fact which shows the magnitude and importance of the expedition." Philostratus particularly relates, that Titus declared, after the capture of Jerusalem, that he was not worthy of the crown of victory, as he had only lent his hand to the execution of a work in which God was pleased to manifest his anger. Dion Cassius records the conquest of Judea by Titus and Vespasian, the obstinate and bloody resistance of the Jews during the siege, the destruction of the temple by fire. It is recorded by Maimonides, and in the Jewish Talmud, (as cited by Basnage and Lardner,) that Terentius Rufus, an officer in the Roman army, tore up with a ploughshare the foundations of the temple. The triumphal arch of Titus, commemorative of the destruction of Jerusalem, and with figures of Roman soldiers, bearing on their shoulders the holy vessels of the temple, is still to be seen at Rome.

CHAPTER IV.

PROPHECIES CONCERNING THE JEWS.

WHILE Moses, as a divine legislator, promised to the Israelites that their prosperity and happiness and peace would all keep pace with their obedience, he threatened them with a gradation of punishments, rising in proportion to their impenitence and iniquity: and neither in blessings nor in chastisements hath the Ruler among the nations dealt in like manner with any people. But their wickedness, and consequent calamities, greatly preponderated and are yet prolonged. The retrospect of the history of the Jews, since their dispersion, could not, at the present day, be drawn in truer terms, than in the unpropitious auguries of their prophet above three thousand two hundred years ago. In the most ancient of all records, we read the lively representation of the present condition of the most singular people upon earth. Moses professed to look through the glass of ages; the revolution of many centuries has brought the object immediately before us: we may scrutinize the features of futurity as they then appeared to his prophetic gaze; and we may determine between the probabilities whether they were conjectures of a mortal who "knows not what a day may bring forth," or the revelation of that Being "in whose sight a thousand years are but as yesterday."

"I will scatter you among the heathen, and will draw

out a sword after you; and your land shall be desolate, and your cities waste. And upon them that are left of you I will send a faintness into their hearts, in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth;—and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers, shall they pine away with them. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly.¹ And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen whither the Lord shall lead you.² The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them, and shalt be removed into all the kingdoms of the earth.³ The Lord shall smite thee with madness, and blindness, and astonishment of heart; and thou shalt grope at noon-day as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thy sons and thy daughters shall be given unto another people.—There shall be no might in thine hand. The fruit of thy land and all thy labours shall a nation, which thou knowest not, eat up; and thou shalt be only oppressed and crushed alway; so that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall bring thee

¹ Lev. xxvi. 33, 36–39, 44.

² Deut. iv. 27.

³ Deut. xxviii. 25.

unto a nation which neither thou nor thy fathers have known;—and thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee.¹ Because thou servedst not the Lord thy God with joyfulness and with gladness of heart for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee. And the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance.² All these curses shall come upon thee, and shall pursue thee, and overtake thee;—and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. And it shall come to pass, that, as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.³

¹ Deut. xxviii. 28, 29, 32, 33, 36, 37.

² Ibid. xxviii. 47, 48, 59.

³ Ibid. 45, 46, 63–67.

The writings of all the succeeding prophets abound with similar predictions. "I will cause them to be removed into all kingdoms of the earth. I will cast them out into a land that they know not, where I will show them no favour. I will feed them with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known.¹ I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them: and I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers.² I will bereave them of children: I will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them.³ I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.⁴ I will scatter them among the nations, and disperse them in the countries.⁵ They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels, because it is the stumbling-block of their iniquity.⁶ I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither

¹ Jer. xv. 4; xvi. 13; ix. 15, 16.

² Ibid. xxiv. 9, 10.

³ Ibid. xv. 7; xxix. 18.

⁴ Ezek. v. 10.

⁵ Ibid. xii. 15.

⁶ Ezek. vii. 19.

I have driven them, saith the Lord of hosts. They shall be wanderers among the nations.¹ Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.² Though they go into captivity before their enemies, thence will I command the sword, and it shall slay them; and I will set mine eyes upon them for evil, and not for good. But he that scattereth Israel will gather him and keep him.³ But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity.—I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not utterly cut thee off, or leave thee wholly unpunished.⁴ The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”⁵

All these predictions respecting the Jews are delivered with the clearness of history and the confidence of truth. They represent the manner, the extent, the nature, and

¹ Amos ix. 9. Jer. viii. 3. Hos. ix. 17. ² Isa. vi. 10–12.

³ Amos ix. 4. Jer. xxxi. 10.

⁴ Jer. xlv. 27, 28.

⁵ Hosea iii. 4, 5.

the continuance of their dispersion, their persecutions, their blindness, their sufferings, their feebleness, their fearfulness, their pusillanimity, their ceaseless wanderings, their hardened impenitence, their insatiable avarice, and the grievous oppression, the continued spoliation, the marked distinction, the universal mockery, the unextinguishable existence, and unlimited diffusion of their race. *They were to be plucked from off their own land, smitten before their enemies, consumed from off their own land, and left few in number.* The Romans destroyed their cities and ravaged their country; and the inhabitants who escaped from the famine, the pestilence, the sword, and the captivity, were forcibly expelled from Judea, and fled as houseless wanderers, into all the surrounding regions. But they clung, for a time, around the land which their fathers had possessed for so many ages, and on which they looked as an inheritance allotted by Heaven to their race; and they would not relinquish their claim to the possession of it by any single overthrow, however great. Unparalleled as were the miseries which they had suffered in the slaughter of their kindred, the loss of their property and their homes, the annihilation of their power, the destruction of their capital city, and in the devastation of their country by Titus; yet the fugitive and exiled Jews soon resorted again to their native soil; and sixty years had scarcely elapsed, when, deceived by an impostor, allured by the hope of a triumphant Messiah, and excited to revolt by intolerable oppression, they strove by a vigorous and united but frantic effort, to reconquer Judea, to cast off the power of the Romans, which had everywhere crushed them, and to rescue themselves and their country from ruin. A war which their enthusiasm and desperation alike protracted for two years, and in

which, exclusive of a vast number that perished by famine and sickness and fire, five hundred and eighty thousand Jews are said to have been slain, terminated in their entire discomfiture and final banishment. They were so beset on every side, and cut down in detached portions by the Roman soldiers, that, in the words of a heathen historian, very few of them escaped. Fifty of their strongholds were razed from the ground, and their cities sacked and consumed by fire; Judea was laid waste and left as a desert.¹ Though a similar fate never befell any other people without proving the extirpation of their race or the last of their miseries, that awful prediction, in its reference to the Jews, met its full completion—which yet they survived, to await in every country, when exiles from their own, an accumulation of almost unceasing calamities, protracted throughout many succeeding ages—*they were rooted out of their land in anger, and in wrath, and in great indignation.*² A public edict of the Emperor Adrian rendered it a capital crime for a Jew to set a foot in Jerusalem;³ and prohibited them from viewing it even at a distance. Heathens, Christians, and Mahometans have alternately possessed Judea. It has been the prey of the Saracens: the descendants of Ishmael have often overrun it: the children of Israel have alone been denied the possession of it, though thither they ever wish to return, and though it forms the only spot on earth where the ordinances of their religion can be observed. And, amidst all the revolutions of states, and the extinction of

¹ Dion. Cassius, lib. lxi. Jackson, Patrick, Basnage, &c.

² Isaiah vi. 11. Jer. iv. 29. Deut. xxix. 28.

Tertul. Ap. c. xxi. p. 51. Ibid. Adv. Judæos, c. xiii. p. 146, ed. Paris, 1608. Basnage's Continuation of Josephus, b. vi. c. 9, § 27.

many nations, in so long a period, the Jews alone have not only ever been aliens in the land of their fathers, but whenever any of them have been permitted, at any period since the time of their dispersion, to sojourn there, they have experienced even more contumelious treatment than elsewhere. And to this day, (while the Jews who reside in Palestine, or who resort thither in old age, that their bones may not be laid in a foreign land, are alike ill-treated and abused by Greeks and Franks,¹) the haughty deportment of the despotic Mussulman, and the abject state of the poor and helpless Jews, are painted to the life by the prophet. *The stranger that is within thee shall get up above thee very high, and thou shalt come down very low.*²

But the extent is still more remarkable than the manner of their dispersion. Many prophecies describe it, and foretold, thousands of years ago, what we now behold. *They have been scattered among the nations—among the heathen—among the people, even from one end of the earth unto the other. They have been removed into all the kingdoms of the earth; the whole remnant of them has been scattered into all the winds; they have been dispersed throughout all countries, and sifted among the nations like as corn is sifted in a sieve, and yet not the least grain has fallen upon the earth; though dispersed throughout all nations, they have remained distinct from them all. And there is not a country on the face of the earth where the Jews are unknown. They are found alike in Europe, Asia, Africa, and America. They are citizens of the world, without a country. Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other*

¹ General Straton's MS. Journal.

² Deut. xxviii. 43.

nations, have terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Britain, they are more thinly scattered. In Persia, China, and India, on the east and on the west of the Ganges, they are *few in number among the heathen*. They have trod the snows of Siberia, and the sands of the burning desert, and the European traveller hears of their existence in regions which he cannot reach, even in the very interior of Africa, south of Timbuctoo.¹ From Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras, no inhabitant of any nation upon the earth would be known in all the intervening regions but a Jew alone.

But the history of the Jews throughout the whole world, and in every age since their dispersion, verifies the most minute predictions concerning them; and to a recital of facts too well authenticated to admit of dispute, or too notorious for contradiction, may be added a description of them all in the very terms of the prophecy. In the words of Basnage, the elaborate historian of the Jews, "Kings have often employed the severity of their edicts, and the hands of the executioner, to destroy them; the seditious multitude has performed massacres and executions infinitely more tragical than the princes. Both kings and people, heathens, Christians, and Mahometans, who are opposite in so many things, have united in the design of ruining this nation, and have not been able to effect it. The bush of Moses, surrounded with flames, has always burned without consuming. The Jews have been driven from all places of the world, which has only served to dis-

¹ Lyon's Travels in Africa, p. 146.

perse them in all parts of the universe. They have, from age to age, run through misery and persecution, and torments of their own blood."¹ Their banishment from Judea was only the prelude to their expulsion from city to city, and from kingdom to kingdom. Their dispersion over the globe is an irrefragable evidence of this, and many records remain that amply corroborate the fact. Not only did the first and second centuries of the Christian era see them twice rooted out of their own land, but each succeeding century has teemed with new calamities to that once chosen but now long-rejected race. The history of their sufferings is a continued tale of horror. Revolt is natural to the oppressed; and their frequent seditions were productive of renewed privations and distresses. Emperors, kings, and caliphs, all united in subjecting them to the same "iron yoke." Constantine, after having suppressed a revolt which they raised, and having commanded their ears to be cut off, dispersed them as fugitives and vagabonds into different countries. In the fifth century they were expelled from Alexandria, which had long been one of their safest places of resort. Justinian yielded to none of his predecessors in hostility and severity against them. He abolished their synagogues, prohibited them even from entering into caves for the exercise of their worship, rendered their testimony inadmissible, and deprived them of the natural right of bequeathing their property; and when such oppressive enactments led to insurrectionary movements among the Jews, their property was confiscated, many of them were beheaded, and so bloody an execution of them prevailed,

¹ Basnage, b. vi. c. i. sect. 1. Jortin's Remarks on Eccl. Hist. vol. ii. p. 181, &c.

that, as is expressly related, “all the Jews of that country trembled;”¹ *a trembling heart was given them*. In the reign of the tyrant Phocas, a general sedition broke out among the Jews in Syria. They and their enemies fought with equal desperation. They obtained the mastery in Antioch; but a momentary victory only led to a deeper humiliation, and to the infliction of more aggravated cruelties than before. They were soon subdued and taken captive, many of them were maimed, others executed, and all the survivors were banished from the city. Gregory the Great afforded them a temporary respite from oppression, which only rendered their spoliation more complete, and their suffering more acute, under the cruel oppression of Heraclius. That emperor, unable to satiate his hatred against them by inflicting a variety of punishments on those who resided within his own dominions, and by finally expelling them from the empire, exerted his influence so effectually against them in other countries, that they suffered under a general and simultaneous persecution from Asia to the furthest extremities of Europe.² In Spain, conversion, imprisonment, or banishment, were their only alternatives. In France a similar fate awaited them. They fled from country to country, seeking in vain any rest for the sole of their foot. Even the wide-extended plains of Asia afforded them no resting-place, but have often been spotted with their blood, as well as the hills and valleys of Europe. Mahomet, whose imposture has been the law and the faith of such countless millions, has, from the precepts of the Koran, infused into the minds of his followers a spirit of rancour and enmity towards the despised and misbelieving Jews. He set an early example of persecution against them,

¹ Basnage's Hist. b. vi. c. xxi. sect. 9.

² Ibid. 17.

which the Mahometans have not yet ceased to imitate. In the third year of the Hegira, he besieged the castles which they possessed in the Hegiasa, compelled those who had fled to them for refuge and defence, to an unconditional surrender, banished them the country, and parted their property among his Mussulmans. He dissipated a second time their re-combined strength, massacred many of them, and imposed upon the remnant a permanent tribute. The church of Rome ever ranked and treated them as heretics. The canons of different councils pronounced excommunication against those who should favour or uphold the Jews against Christians; enjoined all Christians neither to eat nor to hold any commerce with them; prohibited them from bearing public offices or having Christian slaves; appointed them to be distinguished by a mark; decreed that their children should be taken from them, and brought up in monasteries; and what is equally descriptive of the low estimation in which they were held, and of the miseries to which they were subjected, there was often a necessity, even for those who otherwise oppressed them, to ordain that it was not lawful to take the life of a Jew without any cause.¹ Hallam's account of the Jews, during the middle ages, is short, but significant. "They were everywhere the objects of popular insult and oppression, frequently of a general massacre. A time of festivity to others was often the season of mockery and persecution to them. It was the custom at Thoulouse to smite them on the face every Easter. At Beziers they were attacked with stones from Palm-sunday to Easter, an anniversary of insult and

¹ Dupin's *Ecc. Hist.* Canons of different councils. Toledo, A.D. 633. Meux, 845. Paris, 846. Pavia, 850. Metz, Coyaco, 1050. Rouen, 1074. Ravenna, 1311. Saltzburgh, 1420.

cruelty generally productive of bloodshed, and to which the populace were regularly instigated by a sermon from the bishop. It was the policy of the kings of France to employ them as a sponge to suck their subjects' money, which they might afterwards express with less odium than direct taxation would incur. It is almost incredible to what a length extortion of money from the Jews was carried. A series of alternate persecution and tolerance was borne by this extraordinary people with an invincible perseverance, and a talent of accumulating riches, which kept pace with the exactions of their plunderers. Philip Augustus released all Christians in his dominions from their debts to the Jews, reserving a fifth part to himself. He afterwards expelled the whole nation from France."¹ St Louis twice banished, and twice recalled them; and Charles VI. finally expelled them from France. From that country, according to Mezeray, they were seven times banished. They were expelled from Spain; and by the lowest computation, one hundred and seventy thousand families departed from that kingdom.² "At Verdun, Treves, Mentz, Spire, Worms, many thousands of them were pillaged and massacred. A remnant was saved by a feigned and transient conversion; but the greater part of them barricaded their houses, and precipitated themselves, their families, and their wealth, into the rivers or the flames. These massacres and depredations on the Jews were renewed at each crusade."³ In England, also, they suffered great cruelty and oppression at the same period. During the crusades, the whole nation united in the persecution of them. In a single instance, at York,

¹ Hallam, vol. i. pp. 233, 234.

² Basnage, b. vii. c. xxi. Bishop Newton.

³ Gibbon's Hist. vol. xi. c. lviii. p. 26.

fifteen hundred Jews, including women and children, were refused all quarter, could not purchase their lives at any price, and, frantic with despair, perished by a mutual slaughter. Each master was the murderer of his family, when death became their only deliverance. The scene of the castle of Massada, which was their last fortress in Palestine, and where nearly one thousand perished in a similar manner,¹ was renewed in the castle of York. So despised and hated were they, that the barons, when contending with Henry III., to ingratiate themselves with the populace, ordered seven hundred Jews to be slaughtered at once, their houses to be plundered, and their synagogue to be burned. Richard, John,² and Henry

¹ Basnage, b. vii. c. x. sect. 20. Joseph. b. vii. c. viii. ix. Bp. Newton. Rapin's Hist. of England, vol. iii. p. 97.

² The persecutions to which the Jews were subjected at that period, are described with strict truth in the historical romance of *Ivanhoe*. They are characterized as "a race which, during these dark ages, was alike detested by the credulous and prejudiced vulgar, and persecuted by the greedy and rapacious nobility. (Vol. i. p. 83.) "Except perhaps the flying fish, there was no race existing on the earth, in the air, or the waters, who were the objects of such an unremitting, general, and relentless persecution as the Jews at this period. Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and property were exposed to every turn of popular fury; for Norman, Saxon, Dane, and Briton, however adverse their races were to each other, contended which would look with greatest detestation upon a people whom it was accounted a point of religion to hate, to revile, to despise, to plunder, and to persecute. The kings of the Norman race, and the independent nobles, who followed their example in all acts of tyranny, maintained against this devoted people a persecution of a more regular, calculated, and self-interested kind. It is a well-known story of King John, that he confined a wealthy Jew in one of the royal castles, and daily caused one of his teeth to be torn out, until, when the jaw of the unhappy Israelite was half-disfur-

III. often extorted money from them; and the last, by the most unscrupulous and unsparing measures, usually defrayed his extraordinary expenses with their spoils, and impoverished some of the richest among them. His extortions at last became so enormous, and his oppression so grievous, that, in the words of the historian, he reduced the miserable wretches to desire leave to depart the kingdom;¹ but even self-banishment was denied them. Edward I. completed their misery, seized on all their property, and banished them the kingdom. Above fifteen thousand Jews were rendered destitute of any residence, were despoiled to the utmost, and reduced to ruin. Nearly four centuries elapsed before the return to Britain of this abused race.

Some remarkable circumstances attest, without a prolonged detail of their miseries, that they have been a people everywhere peculiarly oppressed. The first unequivocal attempt at legislation in France was an ordinance

nished, he consented to pay a large sum, which it was the tyrant's object to extort from him. The little ready money that was in the country, was chiefly in the possession of this persecuted people, and the nobility hesitated not to follow the example of their sovereign in wringing it from them by every species of oppression, and even personal torture." (Ibid. pp. 120, 121.) The fictitious history of Isaac of York is delineated in a manner equally descriptive of the facts, and confirmatory of the prophecies respecting the Jewish people; and there exists not the history of any individual of any other nation, whether drawn from fancy or from fact, which combines so many of the prophetic characteristics of the fate of a Jew, as that which has thus been delineated, by a master's hand, as a representation of their condition, at a period about twenty-six centuries posterior to the prediction, and in a country two thousand miles remote from the place where it was first uttered, and from the only land ever possessed by the Jews.

¹ Rapin's History of England, vol. iii. p. 405.

against the Jews. And towards them alone one of the noblest charters of liberty on earth—Magna Charta, the Briton's boast—legalized an act of injustice.¹ For many ages after their dispersion, they found no resting-place in Europe, Asia, or Africa, but penetrated, in search of one, to the extremities of the world. In Mahometan countries they have ever been subject to persecution, contempt, and every abuse. They are in general confined to one particular quarter of every city, (as they formerly were to old Jewry in London;) they are restricted to a peculiar dress; and in many places are shut up at stated hours. In Hamadan, as in all parts of Persia, “they are an abject race, and support themselves by driving a peddling trade;—they live in a state of great misery, pay a monthly tax to the government, and are not permitted to cultivate the ground, or to have landed possessions.”² They cannot appear in public, much less perform their religious ceremonies, without being treated with scorn and contempt.”³ The revenues of the prince of Bohara are derived from a tribute paid by five hundred families of Jews, who are assessed according to the means of each. In Zante they exist in miserable indigence, and are exposed to considerable oppression.⁴ At Tripoli, when any criminal is condemned to death, the first Jew who happens to be at hand is compelled to become the executioner; a degradation to the children of Israel to which no Moor is ever subjected.⁵ In Egypt they are despised and persecuted incessantly.⁶ In Arabia they are treated

¹ Articles xii. xiii.

² Morier's Travels in Persia, p. 379.

³ Sir J. Malcolm's History of Persia, vol. ii. p. 425.

⁴ Hughes' Travels, vol. i. p. 150. ⁵ Lyon's Travels, p. 16.

⁶ Denon's Travels in Egypt, vol. i. p. 213.

with more contempt than in Turkey.¹ The remark is common to the most recent travellers both in Asia and Africa,² that the Jews themselves are astonished, and the natives indignant, at any act of kindness, or even of justice, that is performed towards any of this "despised nation" and persecuted people. In Southey's Letters from Spain and Portugal, this remarkable testimony is borne respecting them; "Till within the last fifty years the burning of a Jew formed the highest delight of the Portuguese; they thronged to behold this triumph of the faith, and the very women shouted with transport as they saw the agonized martyr writhe at the stake. Neither sex nor age could save this persecuted race; and Antonio Joseph de Silvia, the best of their dramatic writers, was burned alive because he was a Jew." Few years have elapsed since there was a severe persecution against them in Prussia and in Germany, and in several of the smaller states of the latter country they are not permitted to sell any goods even in the common markets. The pope has lately re-enacted some severe edicts against them: and ukases have recently been issued in quick succession,³ restraining the Jews from all traffic throughout the interior government of Russia. They are absolutely prohibited, on pain of immediate banishment, from offering any article to sale,"⁴ whether in public or private, either by themselves or by others. They are not allowed to reside, even for a limited period, in any of the cities of Russia,

¹ Niebuhr's Travels, vol. i. p. 408.

² Morier's Travels in Persia, p. 266. Lyon's Travels in Africa, p. 32.

³ 15th November 1797. 25th February 1823. 8th June 1826.

⁴ Ukase, quoted from 'The World,' of date 31st October 1827. Ib. article viii.

without an express permission from government, which is granted only in cases where their services are necessary or directly beneficial to the state. A refusal to depart, when they become obnoxious to so rigid a law, subjects them to be treated as vagrants; and none are suffered to protect or to shelter them. Though the observance of such edicts must, in numerous instances, leave them destitute of any means of support, yet their breach or neglect exposes them to oppression under the sanction of the law, and to every privation and insult, without remedy or appeal. And though they may thus become the greatest objects of pity, all laws of humanity are reversed by imperial decrees towards them. For those who harbour Jews that are condemned to banishment for having done what all others may innocently do, are, as a late Russian ukase respecting them bears, "amenable to the laws as the abettors of vagrants,"¹ *and*, as in numberless instances besides, *no man shall save them*.

¹ *Note*.—While the prophecies described the past and existing miseries of the Jews, they refer with no less precision to the time yet to come, when the children of Israel shall have returned to the loved land of their fathers, and their rebuke shall have ceased from off the face of the earth, and when they shall prize their blessings the more highly, as contrasted with the former sufferings of their race. And the word of God, confirmed as its prophetic truth is by the workings of the wrath of man, and by the policy of earthly monarchs, will doubtless triumph over the highest mandates of mortals, and receive new illustrations of its truth, when these shall have passed away. And the eleventh article of the ukase, now in force, merits, in reference to a special prediction, particular notice, and may here be subjoined, together with its corresponding text, premising merely that it is to a specific district of dismembered Poland that the Rabbins are sent away. "Rabbins, or other religious functionaries are to be sent away by the police officer, immediately on the discovery that they are

While the recent ameliorated condition of the Jews in the more civilized countries of Europe begins to give promise of the dawn of that day when the cup of trembling shall be taken out of their hands, and while signs are not wanting to show that it shall be given into the hands of their enemies, new illustrations may still be adduced to this hour of the indignities and miseries to which they are subjected. A recent testimony from Turkey bears that "it is impossible to express the contemptuous hatred in which the Osmanlis (Turks) hold the Jewish people; and the *veriest* Turkish *urchin* who may encounter one of the fallen nation on his path, has his mite of insult to add to the degradation of the outcast and wandering race of Israel. Nor dare the oppressed party revenge himself even upon this puny enemy, whom his very name suffices to raise up against him."¹ Instances are added of a Turkish boy of ten years of age felling to the earth a feeble Jewess, and of Turkish boys, in their amusement, insulting and tormenting a Jew. *I will give children to*

such." "Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers." (Isaiah xxx. 20.)

Lord Byron's brief and emphatic description of the Jews is equally characteristic of the fact, and illustrative of the predictions:

Tribes of the *wandering foot* and *weary breast*,
When shall we flee away and be at rest?

They shall find no rest for the sole of their foot. I will send a faintness into their heart,—a trembling heart and sorrow of mind. —But he that hath scattered Israel will gather him—and it is asked, who are these that fly as a cloud, and as doves to their windows? Isaiah lx. 8.

¹ The City of the Sultan, and the domestic manners of the Turks in 1836, by Miss Pardoe, vol. ii. p. 362, 363.

*be their princes; and babes shall rule over them.—As for my people children are their oppressors.*¹

These facts, though they form but a brief and most imperfect record, and therefore but a very faint image of all their sufferings, show that the Jews *have been removed into all kingdoms for their hurt; that a sword has been drawn after them; that they have found no rest for the sole of their foot; that they have not been able to stand before their enemies; there has been no might in their hands; their very avarice has proved their misery; they have been spoiled evermore; they have been oppressed and crushed alway; they have been mad for the sight of their eyes that they did see, as the tragical scenes at Massada, and York, and many others testify: they have often been left in hunger, and thirst, and nakedness, and in want of all things; a trembling heart and sorrow of mind have been their portion; they have often had none assurance of their life; their plagues have been wonderful and great, and of long continuance; and they have been for a sign and for a wonder during many generations.*

But the predictions rest not even here. It was distinctly prophesied that the Jews would reject the gospel; that, from the meanness of his mortal appearance, and the hardness of their hearts, they would not believe in a suffering Messiah; *that they would be smitten with blindness and astonishment of heart; that they would continue long, having their ears deaf, their eyes closed, and their hearts hardened; and that they would grope at noon-day, as the blind gropeth in darkness.*² And the great body of the Jewish nation has continued long to reject Christianity. They retain the prophecies, but discern not their

¹ Isaiah iii. 4, 12.

² Deut. xxviii. 28, 29.

light, having obscured them by their traditions. Many of their received opinions are so absurd and impious, their rites are so unmeaning and frivolous, their ceremonies are so minute, absurd, and contemptible, that the account of them would surpass credibility, were it not a transcript of their customs and of their manners, and drawn from their own authorities.¹ No words can more strikingly or justly represent the contrast between their irrational tenets, their degraded religion, their superstitious observances, and the dictates of enlightened reason, and of the gospel which they vilify, than the emphatic description, *They grope at noon-day, as the blind gropeth in darkness*. And if any other instances be wanting of the prediction of events infinitely exceeding human foresight, the dispositions of all nations respecting them are revealed as explicitly as their own. That the Jews have been *a proverb, an astonishment, a by-word, a taunt, and a hissing among all nations*,—though one of the most wonderful of facts, unparalleled in the whole history of mankind, and as inconceivable in its prediction as miraculous in its accomplishment,—is a truth that stands not in need of any illustration or proof, and of which witnesses could be found in every country under heaven. Many prophecies concerning the Jews, of more propitious import, that yet remain to be accomplished, are reserved for testimonies to future generations, if not to the present.² But it is worthy of remark, as prophesied concerning them, that they have *not been utterly destroyed, though a full end has been made of their enemies*; that the Egyptians, the Assyrians, the Babylonians, the Romans, though some of the

¹ See Allen's Modern Judaism. The Edinburgh Encyclopædia, art. *Jews*.

² See Appendix, No. II.

mightiest monarchies that ever existed, have not a single representative on earth; while the Jews, oppressed and vanquished, banished and enslaved, and spoiled evermore, have survived them all, and to this hour overspread the world. Of all the nations around Judea, the Persians alone, who restored them from the Babylonish captivity, yet remain a kingdom.

The Scriptures also declare that the covenant with Abraham, that God would give the land of Canaan to his seed for an everlasting possession, would never be broken; but that the children of Israel shall be taken from among the heathen, gathered on every side, and brought into their own land, to dwell for ever where their fathers dwelt. Three thousand seven hundred years have elapsed since the promise was given to Abraham: and is it less than a miracle, that, if this promise had been made to the descendants of any but of Abraham alone, it could not now possibly have been realized, as there exists not on earth the known and acknowledged posterity of any other individual, or almost of any nation, contemporary with him?

That the people of a single state (which was of very limited extent and power in comparison of some of the monarchies which surrounded it) should first have been rooted up out of their own land in anger, wrath, and great indignation, the like of which was never experienced by the mightiest among the ancient empires, which all fell imperceptibly away at a lighter stroke; and that afterwards, though scattered among all nations, and finding no ease among them all, they should have withstood eighteen centuries of almost unremitted persecution; and that after so many generations have elapsed, they should still retain their distinctive form, or, as it may be called,

their individuality of character, is assuredly the most marvellous event that is recorded in the history of nations; and if it be not acknowledged as a "sign," it is in reality, as well as in appearance, "a wonder," the most inexplicable within the province of the philosophy of history. But that, after the endurance of such manifold woes, such perpetual spoliation, and so many ages of unmitigated suffering, during which their life was to hang in doubt within them, they should still be, as actually they are, the possessors of great wealth; and that this fact should so strictly accord with the prophecy, which describes them on their final restoration to Judea, as taking *their silver and their gold with them*, and eating the riches of the Gentiles;¹ and also that, though captives or fugitives "few in number," and the miserable remnant of an extinguished kingdom at the time they were "scattered abroad," they should be to this hour a numerous people,—and that this should have been expressly implied in the prophetic declaration descriptive of their condition on their restoration to Judea, after all their wanderings, that *the land shall be too narrow by reason of the inhabitants, and that place shall not be found for them*;² are facts which as clearly show, to those who consider them at all, the operation of an overruling providence, as the revelation of such an inscrutable destiny is the manifest dictate of inspiration.

Such are the *prophecies*, and such are the *facts* respecting the Jews;—and from premises like these the feeblest logician may draw a moral demonstration. If they had been utterly destroyed; if they had mingled among the nations; if in the space of nearly eighteen centuries after their dispersion, they had become extinct

¹ Isaiah lx. 9; lxi. 6.

² Isaiah xlix. 19. Zech. x. 10.

as a people; even if they had been secluded in a single region, and had remained united; if their history had been analogous to that of any nation upon the earth—an attempt might, with some plausibility or reason, have been made, to show cause why the prediction of their fate, however true to the fact, ought not in such a case to be sustained as evidence of the truth of inspiration. Or if the past history and present state of the Jews were not of a nature so singular and peculiar, as to bear out to the very letter the truth of the prophecies concerning them, with what triumph would the infidel have produced these very prophecies as fatal to the idea of the inspiration of the Scriptures. And when the Jews have been scattered throughout the whole earth; when they have remained everywhere a distinct race; when they have been despoiled evermore, and yet never destroyed; when the most wonderful and amazing facts, such as never occurred among any people, form the ordinary narrative of their history, and fulfil literally the prophecies concerning them, may not the believer challenge his adversary to the production of such credentials of the faith that is in *him*? They present an unbroken chain of evidence, each link a prophecy and a fact, extending throughout a multitude of generations, and not yet terminated. Though the events, various and singular as they are, have been brought about by the instrumentality of human means, and the agency of secondary causes, yet they are equally prophetic and miraculous; for the means were as impossible to be foreseen as the end, and the causes were as inscrutable as the event; and they have been, and still in numberless instances are, accomplished by the instrumentality of the enemies of Christianity. Whoever seeks a miracle, may here behold a sign and a wonder, than

which there cannot be a greater. And the Christian may bid defiance to all the assaults of his enemies from this stronghold of Christianity, impenetrable and impregnable on every side.

These prophecies concerning the Jews are as clear as a narrative of the events. They are ancient as the oldest records in existence; and it has never been denied that they were all delivered before the accomplishment of one of them. They were so unimaginable by human wisdom, that the whole compass of nature has never exhibited a parallel to the events. And the facts are visible, and present, and applicable even to a hairbreadth. Could Moses, as an uninspired mortal, have described the history, the fate, the dispersion, the treatment, the dispositions of the Israelites to the present day, or for three thousand four hundred years, seeing that he was astonished and amazed on his descent from Sinai, at the change in their sentiments, and in their conduct, in the space of forty days? Could various persons have testified, in different ages, of the self-same and of similar facts, as wonderful as they have proved to be true? Could they have divulged so many secrets of futurity, when of necessity they were utterly ignorant of them all? The probabilities were infinite against them. For the mind of man often fluctuates in uncertainty over the nearest events, and the most probable results; but in regard to remote ages, when thousands of years shall have elapsed, and to facts respecting them, contrary to all previous knowledge, experience, analogy, or conception, it feels that they are dark as death to mortal ken. And, viewing only the dispersion of the Jews, and some of its attendant circumstances—how their city was laid desolate—their temple, which formed the constant place of

their resort before, levelled with the ground, and ploughed over like a field—their country ravaged, and themselves murdered in mass—falling before the sword, the famine, and the pestilence—how a remnant was left, but despoiled, persecuted, enslaved, and led into captivity,—driven from their own land, not to a mountainous retreat, where they might subsist with safety, but dispersed among all nations, and left to the mercy of a world that everywhere hated and oppressed them—shattered in pieces like the wreck of a vessel in a mighty storm—scattered over the earth, like fragments on the waters, and, instead of disappearing, or mingling with the nations, remaining a perfectly distinct people, in every kingdom the same, retaining similar habits, and customs, and creeds, and manners, in every part of the globe, though without ephod, teraphim, or sacrifice—meeting everywhere the same insult, and mockery, and oppression—finding no resting-place without an enemy soon to dispossess them—multiplying amidst all their miseries—surviving their enemies—beholding, unchanged, the extinction of many nations, and the convulsions of all—robbed of their silver and of their gold, though cleaving to the love of them still, as the stumbling-block of their iniquity—often bereaved of their very children—disjoined and disorganized, but uniform and unaltered—ever bruised, but never broken—weak, fearful, sorrowful, and afflicted—often driven to madness at the spectacle of their own misery—taken up in the lips of talkers—the taunt, and hissing, and infamy of all people, and continuing ever, what they are to this day, the sole proverb common to the whole world; how did every fact, from its very nature, defy all conjecture, and how could mortal man, overlooking a hundred successive generations, have foretold any one of these won-

ders that are now conspicuous in these latter times? Who but the Father of Spirits, possessed of perfect prescience, even of the knowledge of the will, and of the actions of free, intelligent, and moral agents, could have revealed their unbounded and yet unceasing wanderings, unveiled all their destiny, and unmasked the minds of the Jews and of their enemies, in every age and in every clime? The creation of a world might as well be the work of chance as the revelation of these things. It is a visible display of the power and of the prescience of God, an accumulation of many miracles. And although it forms but a part of a small portion of the Christian evidence, it lays not only a stone of stumbling, such as infidels would try to cast in a Christian's path, but it fixes an insurmountable barrier at the very threshold of infidelity, immovable by all human device, and impervious to every attack.

CHAPTER V.

PROPHECIES CONCERNING THE LAND OF JUDEA AND
CIRCUMJACENT COUNTRIES.

THE writings of the Jewish prophets not only described the fate of that people for many generations subsequent to the latest period to which the most unyielding scepticism can pretend to affix the date of these predictions; but while the cities were teeming with inhabitants, and the land flowing with abundance, for centuries before Judea ceased to count its millions, they foretold the long reign of desolation that would ensue. The land is a witness as well as the people. Its aspect in the present day is the precise likeness delineated by the pencil of prophecy, when every feature that could admit of change was the reverse of what it now is: and it is necessary only to compare the predictions themselves with that proof of their fulfilment, which, were all other testimony to be excluded, heathens and infidels supply.

The calamities of the Jews were to arise progressively with their iniquities. They were to be punished again and again, "yet seven times for their sins."¹ And in the greatest of the denunciations which were to fill up the measure of their punishments, the long-continued desolation of their country is ranked among the worst and latest of their woes; and the prophecies respecting it which ad-

¹ Levit. xxvi. 18, 21, 24.

mit of a *literal* interpretation, and which have been literally fulfilled, are abundantly clear and expressive.

“ I will make your cities waste, and bring your sanctuaries unto desolation.—And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest and enjoy her sabbaths. The land also shall be left of them, and shall enjoy her sabbaths while she lieth desolate without them.¹ So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? The anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book.”² In the *vision* of Isaiah, which he saw concerning Judah and Jerusalem, we read, Your country is desolate, your cities are burnt with fire; your land strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.³ Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.⁴ I will lay my

¹ Levit. xxvi. 31–34, 43.

² Deut. xxix. 22, 24, 27.

³ Isaiah i. 7–9.

⁴ Isaiah i. 30.

vineyard waste. Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.—Then shall the lambs feed after their manner, and the waste places of the fat one shall strangers eat.¹ Then, said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth; and it shall return and shall be eaten; as a teil-tree, and as an oak, whose substance is in them when they cast their leaves.² The Lord God of hosts shall make a consumption, even determined, in the midst of all the land.³ The glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean: and it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleanings shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uttermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.⁴ Behold, the Lord maketh the earth,⁵ (the land) empty, and maketh it waste,

¹ Isaiah v. 6, 9, 10, 17.

² Isaiah vi. 11–13.

³ Isaiah x. 23.

⁴ Isaiah xvii. 4–6.

⁵ The twenty-fourth chapter of Isaiah contains a continuous prophetic description (exactly analogous to other predictions) of the desolation of Judea, during the time that the “inhabitants thereof” were to be “scattered abroad;” and it is only necessary, in order to prevent any appearance of ambiguity, to remark, that the very same word in the original, which in the English translation, is here rendered *earth*, is, in subsequent verses of the same chapter, also translated *land*; evidently implying the land of

and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth (land) mourneth and fadeth away:—it is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate,—and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.—When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.¹ Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come and set them on fire; for it is a people of no understanding.² Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come. Tremble, ye women that

Israel, the inhabitants of which were to be “scattered abroad:” and so obviously is this the meaning of the word, that the chapter is properly entitled “the deplorable judgments of God upon the land.”

¹ Isaiah xxiv. 1, 3–11, 13.

² Isaiah xxvii. 10, 11.

are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken, the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.¹ The highways lie waste, the wayfaring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.²— Destruction upon destruction is cried; for the whole land is spoiled. I beheld, and lo the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn,—because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.³ How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? I have forsaken mine house, I have left mine heritage. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. The

¹ Isa. xxxii. 10–15. ² Isa. xxxiii. 8, 9. ³ Jer. iv. 20, 26–28.

spoilers are come upon all high places through the wilderness;—no flesh shall have peace. They have sown wheat, but shall reap thorns; they have put themselves to pain, but shall not profit; and they shall be ashamed of your revenues, because of the fierce anger of the Lord.¹ Thus saith the Lord God to the mountains of Israel, and to the hills, to the rivers, and to the valleys, Behold, I, even I, will bring a sword upon you, and I will destroy your high places. In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate, that your altars may be laid waste and made desolate, and your idols may be broken and cease.—I will stretch out my hand upon them, and make the land more desolate than the wilderness towards Diblath, in all their habitations.² I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem and of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. Every one that passeth thereby shall be astonished.³ Hear this, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the cater-

¹ Jer. xii. 4, 7, 10–13.

² Ezek. vi. 3, 6, 14.

³ Ezek. vii. 24; xii. 19. Jer. xix. 8.

pillar eaten. The field is wasted, the land mourneth, and joy is withered away from the sons of men. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm. —And my people shall never be ashamed.¹ The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel. Seek not Bethel; Bethel shall come to nought.² Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more. And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste.³ I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.”⁴

Numerous and clear as these denunciations are, yet such was the long-suffering patience of God, and such the rebellious spirit of the Israelites of old, that it had become a proverb in the land, “the days are prolonged, and every vision faileth.” But though that proverb ceased, when great calamities did overtake them, and a temporary desolation came over their land, yet the curses denounced against it were not obliterated by a partial and transient fulfilment, but, on the renewed and unrepented wickedness of the people, fell upon them and their land with stricter truth, and, as foretold, with sevenfold severity.

Moses and all the prophets set blessings and curses before the Israelites, with the avowed purpose that they might choose between them. But while the prophetic writings abound with warnings, the Scriptural records of Israelitish history show how greatly these warnings were

¹ Joel i. 2–4, 10, 12; ii. 25, 26.

² Amos v. 3, 5.

³ Amos vii. 8, 9.

⁴ Micah i. 6.

disregarded. The word of God, which is perfect work, abideth for ever: and it returns not to him void, but fulfils the purpose for which he sent it. And after the statutes and judgments of the Lord had been set before the Israelites for the space of a thousand years from the time that they were first declared, the "burden of the word of the Lord to Israel by Malachi," instead of speaking, even then, of repealed judgments, closes the Jewish Scriptures with this last command, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments;"¹ and, affixed to the command to remember these, the very last words of the Old Testament, which seal up the vision and the prophecies, plainly indicate, that however long the God of Israel might bear with the Jews for transgressing the law, while the law only was given them, yet on their refusal to repent when the prophet, who was to be "the messenger of the Lord," would be sent unto *them*, the Lord would come and "smite the earth, or the land, with a curse."

The term of the continuance of these judgments, and of their full completion, is distinctly marked, as commensurate with the dispersion of the Jews, and terminating with their *final* restoration. So long as they be in their enemies' land, their own land lieth desolate. The judgments were not to be removed from it "until the Spirit be poured (upon the Jews) from on high, and the wilderness be a fruitful field."² And the prophecies not only portray Judea while forsaken of the Lord, his heritage left, and given into the hands of its enemies, but they also delineate the character and condition of the dwellers therein, while its ancient inhabitants were to be scattered

¹ Malachi iv. 4.

² Isaiah xxxii. 15.

abroad, and ere the time come when he shall reign in Jerusalem before his ancients gloriously.¹ Annunciations of a future and final restoration almost uniformly accompany the curses denounced against the land. And frequent, and express as words can be, are the references throughout the prophecies to the period yet to come, when the children of Israel shall be gathered out of all nations, and when the land then, at last and for ever, brought back from desolation, and the cities, repaired after the desolations of many generations, and the mountains of Israel, which have been *always waste*, shall be no more desolate, nor the people termed forsaken any more.² After the Messiah was to be cut off, and the sacrifice and oblation to cease, the ensuing *desolations* were to reach *even to the consummation*, and till that determined shall be poured upon the desolate.³ And Jerusalem, as Jesus hath declared, shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled.⁴

Neither the dispersion of the Jews nor the desolation of Judea is to cease, according to the prophecies, till other evidence shall thereby be given of prophetic inspiration. The application to the present period, or to modern times, of the prophecies relative to the desolation of Judea, is thus abundantly manifest. And the more numerous they are, so much the more severe is the test which they abide. And while the Jews are not yet gathered from all the nations, nor planted in their own land to be no more pulled out of it,⁵—nor its destroyers and they that laid it waste, gone forth from it,⁶—nor the

¹ Isaiah xxiv. 1, 23.

² Ibid. lxi. 4. Ezek. xxxvi. 8, 10; xxxvii. 21; xxxviii. 8. Isaiah lxii. 4.

³ Dan. ix. 27. ⁴ Luke xxi. 24. ⁵ Amos ix. 14, 15. ⁶ Isa. xlix. 17.

old waste places built, nor the *foundations of many generations* raised up, nor the land brought back from desolation,¹—the effect of every vision is still to be seen, and even now, at this late period of the times of the Gentiles, though the blessed *consummation* may not be very distant, there is abundant evidence to complete the proof that the curses that are written in the book of the Lord have been brought upon the land,² and rest on it at this day.

The devastation of Judea is so “astonishing,” and its poverty as a country so remarkable, that, forgetful of the prophecies respecting it, and in the rashness of their zeal, infidels have attempted to draw an argument from thence against the truth of Christianity, by denying the possibility of the existence of so numerous a population as can accord with Scriptural history, and by representing it as a region singularly unproductive and irreclaimable.³ But

¹ Isaiah lviii. 12. ² Deut. xxix. 27.

³ Voltaire, without adducing any authority whatever in support of his assertion, and without expressly declaring that, in lieu of such evidence, he was gifted with an intuitive knowledge of the historical and geographical fact,—speaks of the ancient state of Palestine with derision, describes it as one of the worst countries of Asia; likens it to Switzerland, and says that it can only be esteemed fertile when compared with the desert. (Bp. Newton) “La Palestine n’était que ce qu’elle est aujourd’hui, un des plus mauvais pays de l’Asie. Cette petite province,” &c. (Œuvres de Voltaire, tom. xxvii. p. 107.) Without citing, on the other hand, the ample evidence of Josephus and of Jerome, both of whom were inhabitants of Judea, and more adequate judges of the fact, the following testimony to the great fertility of that country, not being chargeable with the partiality which might be attached to the opinion either of a Christian or of a Jew, may be given in answer to the groundless assertion of Voltaire; testimony which ought to have been better known and appreciated even by that high priest of modern infidelity, if the sacrifice of truth on the

though they have voluntarily abandoned this indefensible assumption, they have left to the believer the fruits of their concession; they have given the most unsuspicious testimony to the confirmation of the prophecies, and have served to establish the cause which they sought to ruin. The evidence of ancient authors; the fertility of the soil wherever a single spot can be cultivated; the remains of vegetable mould piled, by artificial means, upon the sides of the mountains, which may have clothed them with a richer and more frequent harvest than the most fertile vale; and the multitude of the ruins of cities that now cover the extensive but uncultivated and desert plains, bear witness that there was a numerous and condensed population in a country flowing with food; and that, if any history recorded its greatness, or any prophecies revealed its desolation, they have both been amply verified.

The acknowledgments of Volney, and the description which he gives from personal observation, are sufficient to confute entirely the gratuitous assumptions and insidious sarcasms of Voltaire: and, wonderful as it may

altar of wit had not been too common an act of his devotion to the chief god of his idolatry. "*Corpora hominum salubria et feren-
tia laborum; rari imbres, uber solum. Exuberant fruges nostrum
ad morem; præterque eas balsamum et palmæ.*—Magna paris
Judeæ vicis dispergitur; habent et oppida. Hierosolyma genti
caput. Illic immensæ opulentiae templum et primis munimentis
urbs." (Taciti Hist. lib. v. cap. vi. viii. Rel. Pales.) "*Ultima
Syriarum est Palæstina, per intervalla magna protenta, cultis
abundans terris et nitidis, et civitates habens quasdam egregias,
nullam sibi cedentem, sed sibi vicissim velut ad perpendicularum
æmulas.*" (Ammianus Marcellinus, lib. xiv. cap. viii. § 11. *ibid.*)
"*Nec sane viris, opibus, armis quicquam copiosius Syria.*" (Flori
Hist. lib. ii. cap. viii. § 4.) "*Syria in hortis operosissima est.
Indeque proverbium Græcis, Multa Syrorum olera.*" (Plinii Hist.
Nat. lib. xx. cap. v.)

appear, copious extracts may be drawn from that writer, whose unwitting or unwilling testimony is as powerful an attestation of the completion of many prophecies, when he relates facts of which he was an eye-witness, as his untried theories, his ideal perfectibility of human nature, if released from the restraints of religion, and his perverted views both of the nature and effects of Christianity, have proved greatly instrumental in subverting the faith of many, who, unguarded by any positive evidence, gave heed to such seductive doctrines. There needs not to be any better witness of facts confirmatory of the prophecies, and in so far conclusive against all his speculations, than Volney himself. Of the natural fertility of the country, and of its abounding population in ancient times, he gives the most decisive evidence. "Syria unites different climates under the same sky, and collects within a small compass pleasures and productions which nature has elsewhere dispersed at great distances of time and place. To this advantage, which perpetuates enjoyments by their succession, it adds another, that of multiplying them by the variety of its productions.—With its numerous advantages of climate and soil, it is not astonishing that Syria should always have been esteemed a most delicious country, and that the Greeks and Romans ranked it among the most beautiful of their provinces, and even thought it not inferior to Egypt."¹ After having assigned several just and sufficient reasons to account for the large population of Judea in ancient times, in contradiction to those who were sceptical of the fact, he adds; "Admitting only what is conformable to experience and nature, there is nothing to contradict the great popula-

¹ Volney's *Travels in Egypt and Syria*, vol. i. pp. 316, 321. English Translation, Lond. 1787.

tion of high antiquity. Without appealing to the positive testimony of history, there are innumerable monuments which depose in favour of the fact. Such are the prodigious quantity of ruins dispersed over the plains, and even in the mountains, at this day deserted. On the remote parts of Carmel are found wild vines and olive-trees, which must have been conveyed thither by the hand of man: and in the Lebanon of the Druses and Maronites, the rocks, now abandoned to fir-trees and brambles, present us in a thousand places with terraces, which prove that they were anciently better cultivated, and consequently much more populous than in our days.”¹

“Syria,” says Gibbon, “one of the countries that have been improved by the most early cultivation, is not unworthy of the preference. The heat of the climate is tempered by the vicinity of the sea and mountains, by the plenty of wood and water; and the produce of a fertile soil affords the subsistence and encourages the propagation of men and animals. From the age of David to that of Heraclius the country was overspread with ancient and flourishing cities; the inhabitants were numerous and wealthy.”² Such evidence has merely been selected as the most unsuspicious, though that of many others might also be adduced. The country in the vicinity of Jerusalem is indeed rocky, as Strabo represents it. But these regions, as throughout the hill-country of Judea, are well adapted for the cultivation of the vine and the olive; and of old Israel *sucked honey from the rock, and oil out of the flinty-rock*. “Even the sides of the most barren mountains in the neighbourhood of Jerusalem had been rendered fertile, by being

¹ Volney's Travels in Egypt and Syria, vol. ii. p. 368.

² Gibbon, vol. ix. p. 403.

divided into terraces, like steps rising one above another, where soil has been accumulated with astonishing labour.”¹ “In any part of Judea,” Dr Clarke adds, “the effects of a beneficial change of government are soon witnessed in the conversion of desolated plains into fertile fields.—Under a wise and beneficent government the produce of the Holy Land would exceed all calculation. Its perennial harvest, the salubrity of its air, its limpid springs, its rivers, lakes, and matchless plains, its hills and vales, all these, added to the serenity of the climate, prove this to be indeed a field which the Lord hath blessed.”² But the facts of the former fertility, as well as of the present desolation of Judea, are established beyond contradiction; and, in attempting in this respect to invalidate the truth of sacred history, infidels have either been driven, or have reluctantly retired, from the defenceless ground which they themselves had once assumed, and have given room whereon to rest an argument against their want of faith as well as of veracity. For, in conclusion of this matter, it surely may, without any infringement of truth or justice, be remarked, that the extent of the present desolation—the very allegation on which they would discredit the Scriptural narrative of the ancient glory of Judea—being itself a clearly-predicted truth, then the greater the difficulty of reconciling the knowledge of what it was to the fact of what it is, and the greater the difficulty of believing the possibility of so “astonishing” a contrast, the more wonderful are the prophecies which revealed it all, the more completely are they accredited as a voice from heaven,

¹ Clarke’s Travels, vol. ii. p. 520. General Straton describes these terraces as resembling the *gradus* of a theatre, and particularly marked them as vestiges of ancient “luxuriance.”

² Clarke’s Travels, vol. ii. p. 521.

and the argument of the infidel leads the more directly to proof against himself. Such is "the positive testimony of history," and such the subsisting proofs of the former grandeur and fertility of Palestine, that we are now left, without a cavil, to the calm investigation of the change in that country from one extreme to another, and of the consonance of that change with the dictates of prophecy.

Having visited the land of Judea, the writer may confidently affirm that it sets before the eyes of every beholder, who knows the Bible and can exercise his reason, a three-fold illustration of the truth of Scripture, in respect to its past, present, and yet destined state. It not only presents to view the scenes of Scriptural history, often recognisable to this hour as the places of which the sacred penmen wrote, and where events were transacted, the knowledge of which shall ever be the common property of man; but it exhibits, even among the barren but terraced mountains of Israel, such proofs of ancient cultivation, as show to a demonstration, that the ancient fertility and glory of the land were not inferior to what Scripture represents. Looking on it as it is, the whole land now bears the *burden* of the word of the Lord. And yet it shows as clearly, whenever that burden shall be removed and the Lord shall in mercy *remember the land*, that it yet retains the capability, as if it had never been laid waste, of blooming forth anew in all its beauty, and bearing its fruits in all their profusion, till its mountains and plains be again clothed with as rich and varied a produce as any land on earth can yield.

To that consummation of all their predictions concerning it, the prophets ever looked. The people that have been scattered throughout the world shall finally be

brought back to the land of their fathers, to be no more plucked out of it for ever. And the fruitfulness of the land of Canaan, long dormant but never dead, shall reappear in its glory, when the *wilderness* shall be turned into a *fruitful field*, and there shall be *no more desolation*. But notwithstanding the *blasphemies that have been spoken against the mountains of Israel*, no man who has stood in the midst of them could fail to see that they lie desolate as smitten with a curse, and that they shall be desolate no more when that judgment shall be taken away. Many prophetic songs of rejoicing and praise await the time *when the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose*, and the terraced mountains of Israel shall be planted anew by the hands of Israel's children, and bear the shame of the heathen no more. *Prophesy unto the mountains of Israel and say, Ye mountains of Israel, because they have made you desolate, and ye are taken up in the lips of talkers, and are an infamy of the people: therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about, etc.—Ye, O mountains of Israel, shall yield your fruit to my people Israel.—And I will settle you after your old estates, and will do better unto you than at your beginnings; neither will I cause men to hear in thee the shame of the heathen any more; neither shalt thou bear the reproach of the people any more.—Ezek. xxxvi. 1–15.* The mockery of misjudging scoffers, and the blasphemies from the *lips of talkers*, uttered in purposed refutation of the truth of

the word of God, are turned into a testimony against themselves. And while the extent of the predicted desolation shows how wonderful their realization has been, another reversal of the fate of Judea is yet reserved and destined to show, in obvious application to events yet to come, how *mercy rejoiceth over judgment*; how truth, even in things opposite to each other, when rightly discerned, is ever triumphant; and how the lips of profane talkers, having tendered their testimony, shall be silent for ever, and the mountains of Israel be neither a *derision* nor a reproach any more.

Under any regular and permanent government, a region so favoured by climate, so diversified in surface, so rich in soil, and which had been so luxuriant for ages, would naturally have resumed its opulence and power; and its permanent desolation, alike contradictory to every suggestion of experience and of reason, must have been altogether inconceivable by man. But *the land was to be overthrown by strangers, to be trodden down; mischief was to come upon mischief, and destruction upon destruction, and the land was to be desolate*. The Chaldeans devastated Judea, and led the inhabitants into temporary captivity. The kings of Syria and Egypt, by their extortions and oppression, impoverished the country. The Romans held it long in subjection to their iron yoke. And the Persians contended for the possession of it. But in succeeding ages, still greater destroyers than any of the former appeared upon the scene to perfect the work of devastation. "In the year 622 (636) the Arabian tribes collected under the banners of Mahomet seized, or rather laid it waste. Since that period, torn to pieces by the civil wars of the Fatimites and the Ommiades; wrested from the califs by their rebellious governors;

taken from them by the Turkmen soldiery; invaded by the European crusaders; retaken by Mamelouks of Egypt, and ravaged by Tamerlane and his Tartars, it has at length fallen into the hands of the Ottoman Turks."¹ *It has been overthrown by strangers; trodden under foot: destruction has come upon destruction.*

The Scriptural record bears, that when the Israelites first entered into possession of their inheritance, the Lord, according to his word by Moses, gave them a land for which they did not labour, and cities which they built not; and they dwelt in them.² But ere that promise was thus fulfilled, at the time when the law was given them, and statutes and ordinances were set in Israel, it was written, among the curses denounced against disobedience, *I will make your cities waste.—I will scatter you among the heathen—and your cities shall be waste.*³ Other prophecies, pointing to distant ages, and to events not realized to this day, prescribe the only term of the desolation of the cities as of the land, *Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken, the multitude of the city shall be left; the forts and towers shall be for dens for ever—UNTIL the Spirit be poured upon us from on high, and the wilderness be a fruitful field.*⁴ The curses, as recorded, were all to be completed on the land and on the people; and the blindness of Israel was not to cease, *until the cities should be waste without inhabitant, and the houses without man.*⁵

The import of these predictions, if rightly regarded, is

¹ Volney's Travels, vol. i. p. 357.

² Joshua xxiv. 13. ³ Lev. xxvi. 31, 33. ⁴ Isaiah xxxii. 13–15.

⁵ Isaiah vi. 11.

such that the completion of them alone gives ocular demonstration, that the word of the Lord is as a *hammer that breaketh the rock in pieces*.

When Israel first entered into Canaan, a *hundred and twelve cities*, mentioned by name, together with their villages, fell to the lot of the tribe of Judah.¹ Forty-eight cities were given to the Levites out of the possession of the other tribes. The half tribe of Manasseh, east of the Jordan, had for an inheritance all the region of Argob, with all the kingdom of Bashan, from Salcah to Edrei, in which were *sixty cities, fenced with high walls, gates, and bars, besides unvalled towns a great many*.² In the histories of the wars of the Romans with the Jews, ere the last tribe of Israel was rooted out of their own land to be dispersed in every other, Tacitus, as already quoted, records that, besides the towns, great part of Judea was overspread with villages; and Josephus relates that Upper and Lower Galilee were thickly set with cities, and with populous villages. When finally the Jews were *besieged in all their gates*, a Roman historian gives a specification of their number, in testifying that five hundred strongly fortified citadels, and nine hundred and eighty-five noble villages, were overthrown to their foundations.³

Many of the cities of the land were rebuilt and repopled, but not by Jews any more. Ptolemy, in the second century, gives in his geography the names of upwards of fifty cities or towns, situated within the ancient borders of Israel, and a far greater number within the limits of the *kingdom of Solomon*. In the fourth century, according to Ammianus Marcellinus, Palestine had renowned cities that rivalled each other in their greatness. Syria, in the

¹ Joshua xv. 20-63.

² Deut. iii. 4, 5.

³ Dion. Cass. Hist. Rom. lib. lxix. p. 798.

words of Gibbon, was overspread with ancient and flourishing cities to the days of Heraclius, in the seventh century. It contained, in the days of the Lower Empire, two hundred bishoprics; and though some of the sees are marked as villages, not a few were populous and splendid cities. Cæsarea, Antipatris, Monte-Pellegrino (Athlith), Ramlah, Ras, Lebona, Arca, Paneas, Safed, Akka (Acre,) Gerasa (Gerash,) Adgeloun, besides many other fortresses and walled towns in Syria, were strong enough to withstand the assaults of powerful armies, in the wars of the crusades, and some of them were only taken after desperate and protracted sieges.¹ In the fourteenth century Syria, after the destruction of many of its cities and strongholds, could still count thirty fortresses.

Such records suit not the present day, in which ruins testify their truth as to the past. But the *names* of "ruined or deserted places," though only partially ascertained, are more numerous than the names which all ancient records, now extant, supply, of the cities and villages which of old were peopled either by Jews or Gentiles. City after city may now be called by its name, that each and all may bear witness to the word of the Holy One of Israel.

The progressive desolation of the cities of Syria has been traced by the author in other pages, in which their existing state of ruin or desertion is too minutely described to admit of recapitulation here, where so many prophecies demand a succinct illustration.² But having visited Palestine a second time since the treatise referred to was published, some supplementary proof, derived from personal observation, may be conjoined with other testimonies of the desolation that has come upon the cities,

¹ See Land of Israel, p. 200-268.

² Ib. pp. 296-333, 358-384.

which, long after the days of the prophets, "overspread the land."

In the lists of Arabic names of places in Palestine given by the Rev. Eli Smith, who has resided many years in Syria, and traversed many of its districts, *one hundred and three ruined or deserted places* are named, in the district of Hebron, and to the south of that town.¹ Among these, the ancient names of Kerioth, Arad, El-Moladah, Aroer (in Judah,) Beersheba, Elusa, Eboda, Tekoa, Berachah, Ramah, Ziph, Engedi, Maon, Carmel (of Judah,) Phogor, Gedor, Adoraim, Dumah, Anab, Socoh, Jattir, and Nezib, are recognised in the deserted ruins Karyetein, Tell Arad, el-Milh, Ararah, Bir es Seba, el-Khulasah, Abdeh, Tekua, Bereikut, er-Ram, Zif, Ain Jidy, Main, Kurmul, Faghur, Jedur, Dura, Daumeh, Annabeh, esh-Schuweikeh, Attir, and Beit Nusib.

Twenty-nine cities are named by Joshua as the uttermost cities of Judah towards the coast of Edom. But in travelling, as the writer did, from Hebron to that coast, and returning by a different route, not a single city, or town, or house, did we pass, or see on any side, except in utter ruin. In Mr Smith's lists of places *south of Hebron*, are the names of thirty-six "ruined or deserted places," but not one that is inhabited. They are all now numbered among the *decayed places of Judah*.

The head of a valley once crowned with *Carmel* of Judah, is now, on both sides and around it, covered with its ruins. The remains of two large churches, half a mile apart, the thick walls of a ruined castle, many heaps of hewn stones, and remains of walls nearly level-

¹ Robinson and Smith's Palestine, Second Appendix, Arabic Lists, pp. 114-117.

led with the ground, indicate no mean ancient city; while its situation, though all be desolate around it now, shows that of old it was worthy of its name of Carmel or fruitful. At *Karyetein* heaps of ruins mark the site of an ancient town. There are evident marks and remains of buildings spread over a large space at *Araar*, which, however decayed, recurring at short distances, give proof that the valley of Aroer of Judah was once thickly peopled; and that near to its borders on the south-east, Judah continued to be overspread with towns and villages. Of the ruins both of *Eboda* and *Tekoa*, as described by Dr Robinson and Mr Smith, the principal in each are those of a large church, and of a castle and fortress. They "stumbled by accident" on the ruins of *Ruhaibeh*; but though thus discovered, and from the space these cover, they judged upon the spot that it must have been a city of not less than 12,000 or 15,000 inhabitants. The ruins of *Elusa*, once an episcopal city, cover, in their estimation, a space large enough for a population of 15,000 or 20,000 souls.

In the districts round Jerusalem there were, in 1835, *sixty-four* ruined or deserted places; and *thirty-nine* in the territories of Ramlah and Lydda.¹ Some of the villages, then inhabited, have since been added to their number.² In the districts of Nabulus or Neopolis, there were in the same year, *thirty* ruined or deserted places; *twenty* other villages in the same regions had been reduced to similar desolation or desertion in the year 1844. Among these *Shiloh*, once so famous in Israel, Ras, a strong fortress in the days of the crusaders, Thebez, Endor, Hermon, and Tannach, in their altered condition, but scarcely

¹ Mr Smith's Arabic Lists, *ibid.* pp. 121-126.

² Shahmeh, el-Mansurah, Deir el-Muheisen, Deir Bezia.

altered names, have sunk into the tenantless Seilun, er-Ras, Tubas, Endur, Haramon, and Tannak.

Mr Smith's lists of the names of places in the extensive districts of Tiberias, Nazareth, Acre, and Safed, and Huleh, do not embrace "the uninhabited places." These regions included Upper and Lower Galilee, which, in the days of Josephus, were full of people, and overspread with cities and large villages. In traversing the great plain of Esdraelon, anciently that of Jezreel, no dwellings but tents of the wandering Arabs are passed, and no villages are now to be seen throughout it, save those which very sparingly skirt the base of the surrounding hills. The broad summit of Gerizzim, and the spacious top of Tabor, are alike covered with extensive ruins. Of the cities that bordered the lake of Tiberias, none remain but as utterly desolate. In Upper Galilee *the towns of Cæsarea Philippi*, into which Jesus went, are no more. The names of *seventeen ruined places* in the neighbourhood of Pareas, its miserable representative, are given by Burckhardt.¹ From Dan, in its vicinity, of which scarce a vestige remains, to Beersheba, also desolate, the traveller now passes—not from city to city—but from ruin to ruin; and from one end of the land to the other, anciently embracing the thousands of Israel, cities once crowded, and fortresses that could withstand armies, bear witness to the truth and power of that word as the Lord's, which has laid them in the dust, and made them a *pasture for flocks*, or *dens* for beasts, and covered them with thorns; and the traveller may now sometimes "stumble" on an ancient city, unseen till he *tread it under foot*.

Cities that existed in their prime long after the days of the latest of the prophets, are as utterly *desolate* as any in

¹ Pp. 44, 45.

the land; and cities built by Romans are now as *waste* as any they destroyed. Of the former, the once princely capital of Herod the Great may here supply an illustration. Cæsarea, on the sea-coast, nearly midway between Acre and Jaffa, fallen and ruined as it lies, still exhibits traces of its ancient magnificence. Jesus was brought before Herod, as Nazareth lay within his jurisdiction; and Cæsarea, which rose to the height of its splendour seven centuries after the days of Isaiah, has sunk into utter desolation under the sentence that beforehand had passed indiscriminately on the cities of the land. Its walls, of far later construction and more circumscribed extent than those built by Herod, give evidence of its strength in times comparatively recent. But whether built anew by Saracens or crusaders, whom its capture successively enriched, they could not finally avert its doom.

In the sixteenth century Rauwolf could speak of its large and broad streets, in which scarcely any one was to be seen, and of its stately antiquities, which then remained, though they are less stately now. Its desolation has since been perfected. Its streets are all encumbered and concealed by its fallen and indistinguishable ruins;—and the nobler buildings of that once proud city, for the celebration of whose games the palace of the Cæsars was disfurnished of the richest ornaments, form at best but the larger heaps. Twenty thousand Jews were slain within it in the day of Jerusalem's fall; but, populous as it long after was, it is now *without an inhabitant*. Paul was there imprisoned for two years, and though it ministered to the honour of Cæsar and the pride of Herod, it lies as low as if an apostle of Jesus had shaken off the dust of his feet as a testimony against it. Felix trembled

when he there spake of judgment; Cæsarea can now tell its own.

The comparatively modern wall that surrounded the less extended city was strongly fortified with bastions, which, though firmly built in the pyramidal form, have not remained unbroken. (See plate II.) Within it are seen heaps of desolated buildings covered with thistles, noxious weeds, and rank herbage, through which, covering the rough ruins, it is not easy to penetrate. Wild boars, hyenas, and wolves, snakes and scorpions have long made it their resort or their abode.¹ The writer saw no living thing within it, except, when wearied with wandering on foot over its tangled ruins,—matted as they were, after the earlier rain, with thistles, hemlock, and other wild plants intertwined—he had scarcely begun to ride through them by a beaten track, when a large serpent darted across it through the rustling plants, and at the sight, his horse starting back literally shuddered under him, and could not be forced onward, where the multitude, after the oration of Herod, had shouted, “it is the voice of a god and not of a man,” and where, in later times, proud Romans, Saracens, and Templars, had gaily pranced along a street built of polished stones.

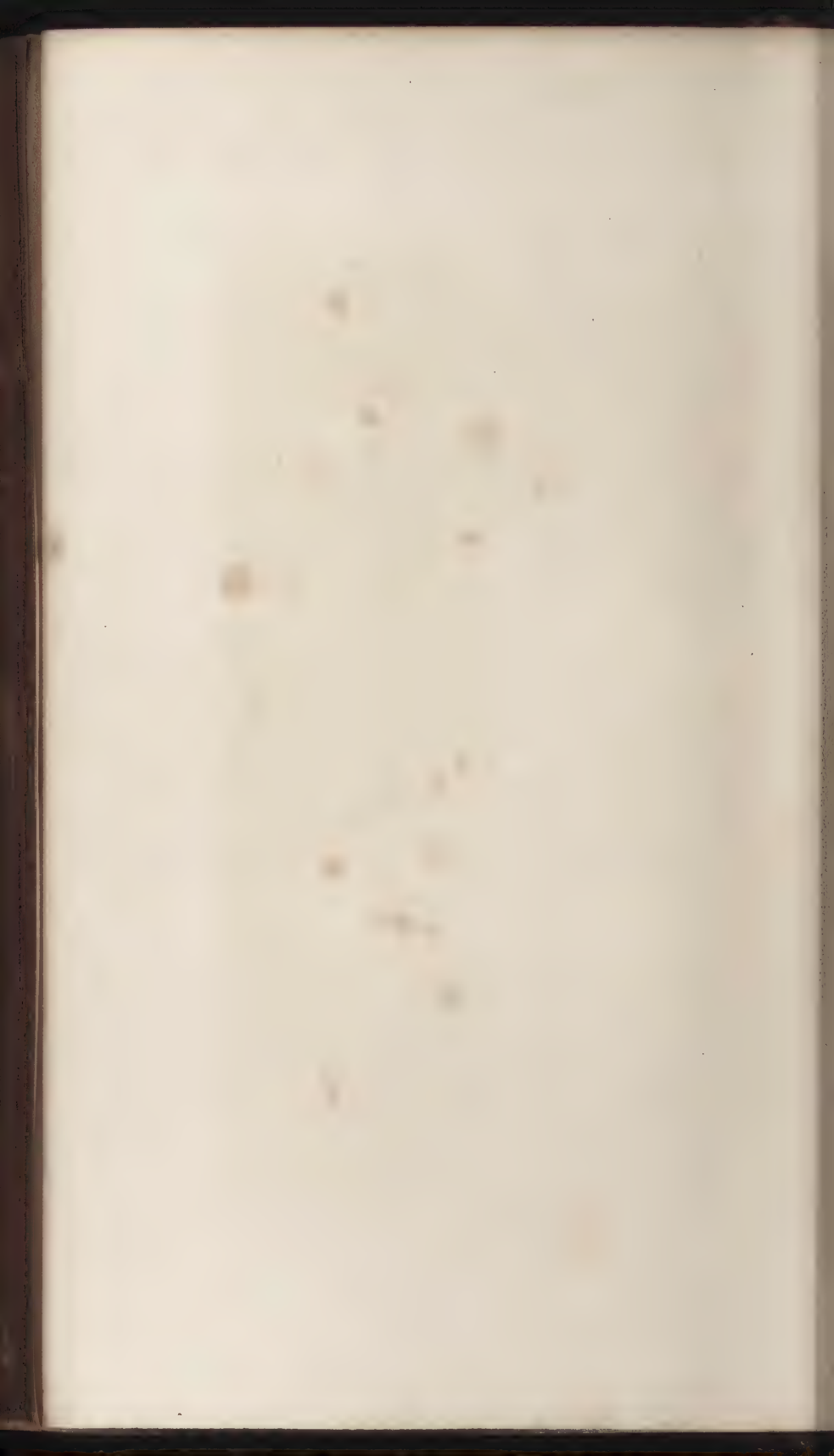
The ruins of a large church, which Pococke conjectured to be the cathedral of the archbishop, rise conspicuously in the midst of indiscriminate and indescribable heaps. It is about 150 feet long and 60 broad, with a vault beneath, 56 feet in length. Many fallen and broken columns, chiefly on the skirt of the ruins on the shore, denote the destruction of a splendid city. Others

¹ Pococke, p. 59. Buckingham's Palestine, p. 137. Mr G. Robinson's Travels, i. p. 190. Clarke's Travels, ii. 645.

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It is the purpose of this work to give a



of granite or marble, alike prostrate, are partly buried in the ruins, where doubtless many are wholly concealed, as some in recent times have been raised up and carried away. The large columns, partly projecting from the ruins, can still show that lofty pillars adorned the city of Cæsarea. Between the more modern wall, on the south, and the ancient wall, which is distinctly traceable, are large green mounds, seemingly the graves of some of the noblest structures of Herod. Two of the most elevated of these enclose on both sides an oblong space, sweep round its eastern extremity, but leave it open towards the shore (as described by Josephus); and thus constitute the form, as they mark the site, of a grand amphitheatre well fitted for the celebrated games of that *joyous city*. But the green mounds are no less adapted now for their present and predicted use, a *pasture of the flocks* of the wandering Arabs, after that wealthy and renowned city, like others in the land, has ceased to be a *spoil* and a *prey*.

The glory of man is as the flower of the grass; but the word of our God abideth for ever. And when the last predicted fact concerning the cities of the land shall be accomplished, Herod's once boasted but long-forgotten labours will not be for ever lost. Cæsarea, utterly desolate, has its ample stores ready for the day when the *sons of strangers shall build up the walls* of the desolate cities of Israel. It was the capital of a kingdom in the days of Herod, and subsequently of the Roman province of Palestina Prima, and in later times an archiepiscopal city, to which seventeen bishoprics were subject. But its cities, like itself, have fallen. And in travelling along the desolate sea-shore of Canaan from Dor on the one side, to Mukhalid on the other, or from one miserable village to the next, a distance of about twenty miles, not a single

inhabited place was passed or seen, and tents of the Bedouin, even close to the coast, are now the only dwellings of men.

Concerning the cities already referred to, the prediction is in each case a fact; and one and all are *desolate without inhabitant*.¹

But other cities of Israel are *laid waste* or desolate, besides those in which no man dwells. A few miserable huts clustering round ruins, or raised as if in mockery over fallen cities, cannot redeem them from desolation. What they are may be contrasted with what they have been: and there is a word also for them.

In the districts attached to Neapolis, as still ranked among inhabited places, the defenceless villages or humble hamlets of Lubban, Jeljuleh, Salim, Beit Dejan, Acrabeh, Daumeh, Jeba, el-Fendakumieh, Jeblon, Shutta, Beisan, and Sebastieh, are the wrecks that bear the names of Lebonah, Gilgal, Salim, Beth Dagon, Acrabattene, Edumia, Geba, Pentacomias, Gilboa, Beth Shitta, Bethsan, or Scythopolis, once, according to Josephus and Pliny, the greatest city of Decapolis, and Sebaste, or Samaria, the ancient capital of the ten tribes of Israel.

Bysan, as described by Dr Richardson, is "a collection of the most miserable hovels, containing about 200 inhabitants." Its site is covered with large heaps of hewn stones, with prostrate columns of Corinthian architecture emblems of the greatness of the fallen city. On the south end of the same valley of the Jordan, close, as Josephus describes the city, and as Mr Buckingham first marked its site, to the foot of the hills of Judah, as they rise from the plain, are the wide-spread vestiges of the

¹ Isaiah lx. 10; lxi. 4.

city of Jericho, beside the fountain of Elisha, and between it and the hill, as partly on its sloping base. It is altogether in *utter ruin*. Bare, and partly broken walls, around which were some naked children, with not more than thirty houses covered with roofs, and others in ruins, form the modern *Rieha*, perhaps a suburb of the ancient city. In the country adjacent to Ramlah, the ancient Arimathea, there are found, at every step, as described by Volney, dry wells, cisterns fallen in, and vast vaulted reservoirs, which prove that in ancient times this town must have been upwards of a league and a half in circumference. "Solomon built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars." The two small villages, "Beit' Ur, the upper and lower, represent the ancient upper and lower Bethoron." Though built by Solomon, they have been overthrown to their foundations. In the one, the foundations of large stones indicate an ancient site;" the other exhibits "traces of ancient walls and foundations." Between them are "foundations of large stones, the remains perhaps of a castle which once guarded the pass."¹ While *foundations of many generations* yet await the time when they shall be *raised up* again, cities that were celebrated in more modern times can only be renewed by a similar reconstruction. In the twelfth century the wealth of Paneas could bribe a king of Jerusalem, Baldwin III., to break a treaty that he might pay his debts; and the archbishop of Tyre, the historian of the Crusades, relates that the prey was so great and unheard of that the countries of the Crusades could not furnish the like. Foundations are yet firm where all else is fallen; there are strong remnants of an ancient wall built of long bevelled stones,

¹ Robinson and Smith, iii. p. 59.

with bastions, along the edge of a ravine; a gate, and part of a wall yet stand, in which are imbedded many pieces of granite columns, the index of older ruins. A long space extending a mile or more from the village is now overspread with ruins, among which, if searched for in the adjoining wood, where no wall any longer stands, are found many architectural fragments, and prostrate columns and fallen altars. The historical and predicted fact is amply corroborated on the spot, that *destruction has come upon destruction*, till nothing be left but memorials that it has done its work on one of the richest cities of the land. Burekhardt described Paneas as containing, in 1810, "about a hundred and fifty houses, inhabited by Turks, Greeks, Druses," &c. In 1844, they were reduced to about twenty houses, little else than miserable huts, loosely constructed with stones from the ruins. Yet no natural cause exists why a city, whose name did honour to both an emperor and a tetrarch, should not be as populous and prosperous as ever. There the Jordan, in its primary source, rising from a spacious cavern in a limestone rock, gushes to the width of a hundred and eighty feet from among loose stones at its base, and in the space of a few yards beneath forms an unbroken stream of equal breadth, as if it flowed at once a river from a rock. Stones covered with aquatic plants, speedily divide it for a while into lesser streams, that in a soil so fertile, a climate so delicious, and a spot so picturesque, might irrigate a paradise or enrich a city. Desolate—and all but deserted—as Cæsarea Philippi is, many olives, figs, pomegranates, and vines, often intertwined, adorn and enrich a bold ravine, down which the river leaps, and other circumjacent valleys, in which too luxuriant myrtles, woodbines, holly, oliander, mint, thyme,

and passion flowers, combine their fragrance and their beauty. Cataracts, in some places, may be heard when they cannot be seen, from the closeness of the trees and the density of the foliage. The beauties of nature flourish amidst the ruins of art; and a magnificent terebinth-tree, the trunk of which is thirteen feet eight inches in circumference, still stands in the humble village. The principal part of the ancient city seems to have been, as Burckhardt states, on the opposite side of the river, now destitute of houses, and of standing though ruined walls, but covered for a large space with old foundations and heaps of hewn stones, which are overspread with thistles and shadowed by trees. Philip the tetrarch did not build his capital, nor Herod his, that in after ages their proud and joyous cities might illustrate the power of another word than their own. But sharing in the common doom of the cities of the land, of the one and of the other as of the rest it is now true as written for generations to come, *Yet the defenced city*—as those cities were—*shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down and consume the branches thereof.*

But on the east no less than on the west of the Jordan, the once famous as well as numerous cities that were situated there, proclaim the truth of the word that alike went forth against them. Bashan pertained to Israel as well as Carmel, and Gilead no less than Ephraim; and a promise yet unfulfilled still substantiates the claim. The *cities of the plain* of Bashan (or the Hauran) were the *possession* of one half of the tribe of Manasseh, as were those of the plain of Sharon of the other. And two tribes besides had their *inheritance* there.

East of that river—where the conquests of the Israelites began, and where the Jews retained no mean portion of their territory, till finally dispersed by the Romans when Jerusalem was destroyed,—the land, as well as on the western side, is studded all over with joint illustrations of Scriptural history and prophecy, both where Israelites of old did dwell, and where their enemies subsisted as *thorns in their sides*.

Numerous were the cities of the Israelites beyond Jordan. So soon as they began to possess the land they took *all the cities* of Sihon, king of the Amorites, from Aroer, which is by the brink of the river Arnon; and from the city that is by the river, even unto Gilead, there was not one city too strong for them: the Lord their God delivered all into their hands. Great was their triumph when, at the battle of Edrei, the king of Bashan was smitten before Israel, and his kingdom became a portion of their inheritance. There was not a city which they took not,—threescore cities fenced with high walls, gates, and bars. From the king of Bashan and the king of the Amorites they took all the land “from the river of Arnon unto mount Hermon, *all the cities of the plain*, and all Gilead and Bashan unto Salcah and Edrei, cities of the kingdom of Bashan.” These territories are defined, as indubitably marked by the same natural boundaries to this day. In full and literal accomplishment of a prediction and a promise, the conquest of all these cities was complete. They became the prey and the possession of the children of Israel; and they dwelt in them. But as complete is their predicted desolation or desertion now. And as it was said in truth unto Moses, “I will deliver the king of Bashan, and his people, and his land into thy hand,” (Deut. iii. 2.) so truly has the word of the Lord by Moses

and the prophets been accomplished, *I will make your cities waste.—Your cities shall be made waste without an inhabitant.—The cities of Aroer are forsaken; they shall be for flocks to lie down, and none shall make them afraid.—In that day shall the strong cities be as a forsaken bough. The defenced city shall be desolate, and the habitation forsaken, and left like a wilderness, &c.*

The record of the curse that has not fallen “causeless,” may be as brief as the Scriptural record of the accomplishment of the promise, when their primary occupancy of these very cities was the earnest of still larger blessings to Israel’s tribes.

Within the precisely defined regions of these royalties then, but desolations now, from the river Arnon to mount Hermon, (exclusive of Ammon and Moab, or places to the east or south of As-Salt,) there were in the year 1834, as their names are given in Mr Smith’s Arabic lists, *three hundred and forty-five places “in ruins or deserted.”* The proof is thus plain that, as to the Scriptural record, besides the threescore cities, there were “unwalled towns a great many;” and the evidence is thus abundant and precise, that these cities are desolate or in ruins, or else deserted or *without inhabitant*.

But large as this number is, it comprehends not all the ruined or *forsaken* cities or towns, with which this region is so thickly studded. The author, while in Palestine, was informed by Mr Smith, who has traversed at different times great part of Syria, and obtained the names in the separate localities, that his lists were not complete; and that on both sides of the Jordan, places previously inhabited were then deserted, (in 1844.) The stroke that has continued for ages upon the land has not yet ceased. Ancient towns that retained a village population twelve

or even two years ago, now bear the emphatic name *charab*. Though unable to penetrate farther than Gerash, the writer, in passing over Ajlun (or mount Gilead,) took down from natives of the country the names of seventeen places, marked in Mr Smith's lists as inhabited, in which *no man* any longer *dwelt*. And from many more in the Hauran the inhabitants have since been driven out by the Bedouins, who live not in *houses* but in tents.

The very term, in the Hebrew original, of that denunciation which has fallen thus heavily upon the cities of Israel, is unconsciously repeated in their cognate language by the native Arabs, as descriptive of places now inhabited no more. In questioning many of them, in different localities on both sides of the Jordan, concerning such sites, we heard uniformly the same word from their lips, repeatedly by several of them at the same moment: and places formerly inhabited were declared to be *charab*, desolate.¹

Ibrahim Pasha, after an "exterminating war" in the Hauran, by the terror of his name controlled the Bedouins, or incorporated them in his armies. When European policy and arms gave anew to the Sultan the *nominal* sovereignty of Syria, an Osmanli governor in Turkish infatuation was set over the Hauran. But he was speedily compelled to abandon it to the Bedouins. So entirely had they overspread the country, after defeating the troops of the Pasha of Damascus in 1844, that though we watched for an opening, it was then impossible for us to penetrate it, either on the west or on the north; and after passing through ten thousand war-camels, about twelve miles from Damascus, a cloud of dust in the distance, raised by the seeming advance of a hostile tribe, so

¹ Lev. xxvi. חרב Lev. xxvi. 31, 33. Isa. lxi. 4. Ezek. vi. 6.; xxvi. 35, 38, &c.

intimidated the guides or guards that accompanied us, that, without a word of warning, they fled, driving before them the mule that, with other articles, carried the plates, on which we hoped to transfer the views of some of the desolate ruins or deserted cities of that stricken region. In the following year, as stated in a letter from Damascus, the Bedouins came like hungry wolves upon the villages of the Hauran, so that there was hardly one remaining.¹ In that land a "treaty of peace" is often but a short and uncertain truce; and respite from war is now unknown in that still troubled country. Vain were the attempt to draw from the testimonies of travellers a precise estimate of the *existing* loneliness of these once populous and crowded cities, or to say what villages or *houses* are not now—or may not be to-morrow—bereft of the last *man* that lingered within them. But there is ample proof how numerous and great, and densely peopled these cities were, which had first to be *in ruins*, as many are, or else *deserted*, as their respective designations (without any reference to the prediction) bear, before they could thus jointly testify, that each word which fell on them of old, was that of the Lord.

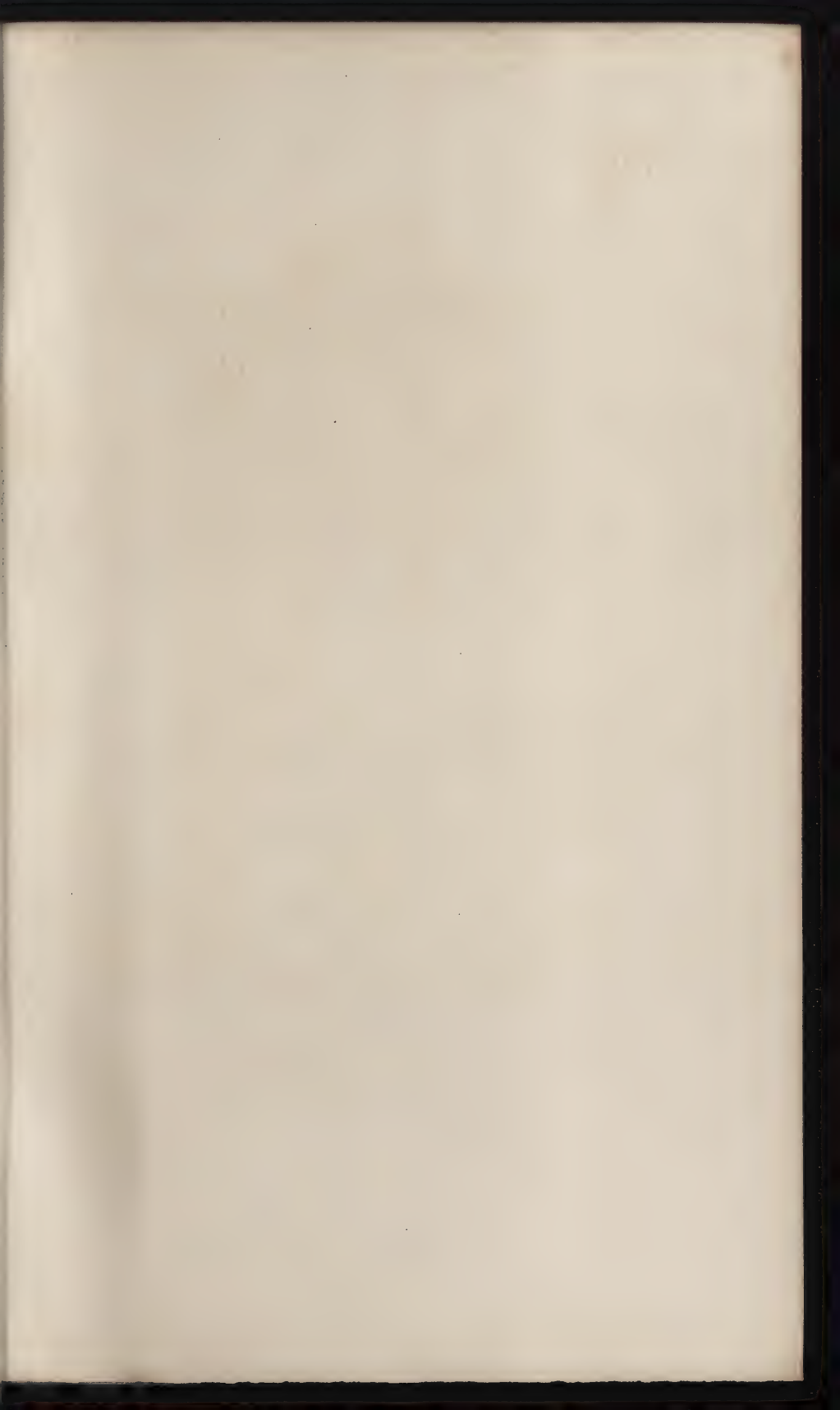
Cities are desolate without inhabitant, and houses without man, though the cities remain, and the houses in many instances are yet "entire," while the once splendid capital of Herod levelled with the dust, has only its holes for reptiles and wild beasts; and more modern towns built by triumphant Romans in their Syrian provinces, are strewn upon the ground, and, covered with *briars, or thorns, or thistles*, take the lowest place among the *desolate cities* to be raised from their foundations.

¹ Free Church Missionary Record, vol. ii. 258. Letter from Rev. Mr Graham.

The mere number, however vast, of "places in ruins or deserted," inadequately represents either the extent of the desolation, or the import of their doom, as actually realized. As the desolation or abandonment of these cities is somewhat more minutely regarded, the verification of the prophetic word rises more clearly and wonderfully into view; and may here again, in one instance at least, be an object of sight.

Assyrian arts, long lost, and sometimes ignorantly despised, are no longer wholly hid, when, for the first time in the present year (A.D. 1847,) specimens of them, dug from the ruins of Nineveh, may be seen in national museums in Paris and in London. And records of antiquity give no note of the splendour which once dazzled the now lonely spot of Gerash, like that which, by a modern invention, the sun's rays now reflect on a daguerreotype plate from its ruins. The stateliest of its edifices, now its monuments, are the only memorials of its greatness.

Its walls, from three to four miles in circumference, inclose an area covered all over with ruins. Without a house that is not levelled with the ground and overspread with thistles, two theatres, ranking among the most entire of its ruins, bear witness that Gerasa was once a *joyous city*. Of one of these, the semi-circular seats, formed for its gay inhabitants, may, on a minute inspection, be partly seen on the upper edge of the plate, near the massy ruins of a magnificent temple, facing the empty niches in its broken walls. In the theatre are twenty-eight rows of seats, the uppermost of which is about a hundred and twenty paces in circuit. The walls of the temple, fully eight feet thick, built by Romans to last for ages, were surrounded by a Corinthian peristyle of many columns, the once lofty shafts of which, now lie in immense heaps









around its base. Fronting the theatre there stood, as there now lies, a street lined on both sides with columns, which bisected the city to its opposite extremity, and terminated in a semicircular colonnade that opened at once to the temple and the theatre. It was crossed by similar streets of which some of the columns are still erect, amidst remaining foundations, broken walls, and heaps of ruins. The lines of columns, crossed at right angles by others, once closely ranged, may yet be seen as the chief street traversed the city now buried in its ruins. The pavement of the streets, seldom equalled in modern capitals, is in many places as perfect as when foot passengers thronged the paths on both sides, and chariots passed between them. The south-western gateway, as seen near the centre of the plate, was not built, as now it stands, to lead to a desolate city *without an inhabitant*. Many arched chambers, some of very large dimensions, have now become fit tenements for reptiles and wild beasts. Another temple, built on a spacious area, closely lined by two hundred pillars, now fallen, was adorned in front by columns that, still standing together, may challenge competition with the ornaments of a modern city, though it be not, as Gerasa was, a mere provincial town. Discovered, like the city, in 1806, they stand after many generations to testify that cities in the land of Israel built by *strangers*, which could vie with each other in their greatness, and give its name to the region, have yet, however desolate, something to show what they were; though, according to the word of the Lord, not one citizen is left to boast of them now, and none can claim these princely columns, grand streets, and noble ruins, as their own. The gods for whose honour these temples were built are gone; as true it is that the Lord *will famish*

all the gods of the earth. But though temples decay and cities fall, HIS word *abideth for ever.* And were the predicted time come, and the covenanted people there, easy were the task,—without hewing a stone,—for *the sons of strangers to build up the walls of the fallen Gerasa.*

Burckhardt's pages contain as minute a description as passing visits, during two tours in the Hauran, in the years 1810 and 1812, could supply, of many of the ancient cities east of the Jordan, whether they then retained a village population, or were abandoned by their inhabitants, or reduced to ruins. Mr Buckingham travelled in the Hauran in 1816: Mr G. Robinson, accompanied by Captain (now Colonel) Chesney, in 1830; and Lord Lindsay in 1837. They all testify how numerous are the ruined or deserted cities in the lands of Gilead and Bashan. These regions, the reputed fertility and ancient populousness of which, sceptics down to the present day might have held in *derision* without a challenge,—now at last vindicate the most ancient record of conquests that long preceded the siege of Troy, and disclose to view *cities without inhabitant, and houses without man, habitations forsaken and left like a wilderness;* yet such that, where in ruins, they can be raised again from their foundations, or be *repaired to dwell in,* and such, where *deserted,* that it may be said of them, in yet unaccomplished promises, to the *ancient people, Turn again, O virgin of Israel, turn again to these thy cities.*

On an isolated hill, to the east of the lake of Tiberias, extensive ruins of buildings and walls, quantities of polished stone and prostrate columns, now called El Hossn, are conjectured by Burckhardt to be the remains of the ancient town of Regaba or *Argob*, and by some also to occupy the site of the more modern town of *Gadara.* At Oom



THE TEMPLE OF APOLLO AT DELPHI

Delphi, Greece. The Temple of Apollo, showing the ruins of the temple and the surrounding landscape.



Keis, now also tenantless, are the remains of two theatres, immense heaps of hewn stones, and lines of fallen columns that mark a once colonaded street, like that of Gerash, supposed to be the site of the Jewish city of *Gamala*, that for a time withstood Vespasian and Titus. The ruins of Draa or *Edrei*, are two miles and a half in circuit. "The town of Szalkhat, or *Salcah*, contains upwards of eight hundred houses; but it is now uninhabited."¹—The circuit of the ancient city of Kanout, or *Kenath*, is about two miles and a half or three miles. Paved streets and courts, large apartments, and smaller vaulted rooms, still entire in spacious edifices, several towers, and upwards of forty columns still erect, some of which rank among the finest in Syria, a large building in ruins, apparently a church, beside another seemingly a monastery, —denote no ignoble city;² while the whole ground upon which the ruined habitations stand, overgrown with oak trees, and streets that hide the ruins, shows, like the sites of many cities besides, that *the defenced city is forsaken, and the habitation forsaken, and left like a wilderness; there shall the calf feed, and there shall he lie down and consume the branches thereof.* In the seventh century, on the invasion of the Saracens, the populous city of Bosra, as Gibbon relates, could send forth from its gates twelve thousand horse. In the twelfth, when treachery had failed, an army of Crusaders dared not assault it. Its thick walls, about three miles in circuit, are still in some places almost perfect. They are now, for the most part, an enclosure of ruins, which spread also beyond them. The principal ruin is that of a temple, in front of which are four large Corinthian columns, upwards of forty-five feet in height. Others are still erect; and many are scat-

¹ Burckhardt, p. 100.

² Ibid. p. 83–86.

tered in all directions. Two triumphal arches still stand, as if in mockery of the fallen and *forsaken* city. *Ezra*, the ancient *Zavara*, once a flourishing city, is between three and four miles in circumference. "The ancient buildings," says Burekhardt, "in consequence of the strength and solidity of their walls, are, for the greater part, in complete preservation." "We walked," says Lord Lindsay, "through several streets of houses seemingly in good repair, and almost all untenanted." From the top of a large unoccupied house, "which is quite perfect, and carpeted with grass, he saw the roofs of numberless smaller houses, quite entire, and just as green." "In many places are two or three arched chambers, one above the other, forming so many stories. This substantial mode of building prevails also in most of the ancient public edifices remaining in the Haouran," &c.

But throughout the same region, in the hills and plains of Gilead and Bashan, many ancient but now deserted or ruined cities, besides those whose names are recorded in Scripture or in history, equally illustrate the truth of the prophetic word, as it passed alike upon all. *Shaara*, once a considerable city, and a well peopled village after the commencement of the present century, has since been "abandoned" or *forsaken*, though "most of the houses in the town are in good preservation."¹ *Missema*, a ruined town, three miles in circuit, "has no inhabitant,"² *Dhami*, or *Dama*, may contain three hundred houses, most of which are still in good preservation."³ It now ranks among deserted places; as does also *Kuffer*, thus described by Burekhardt: "Kuffer was once a considerable town. It is built in the usual style of this country,

¹ Robinson's Travels, vol. ii, pp. 135, 136. Burekhardt, p. 114.

² Burekhardt, pp. 115, 116.

³ Ibid. p. 111.

entirely of stone, most of the houses are still entire; the doors are uniformly of stone, and even the gates of the town, between nine and ten feet high, are of a single piece of stone. On each side of the streets is a foot pavement two feet and a half broad, and raised one foot above the level of the street itself, which is seldom more than one yard in width. The town is three-quarters of an hour in circumference, and, being built on a declivity, a person may walk on it upon the flat roofs of the houses," &c.¹ "At *Ayoun* are about four hundred houses without any inhabitant."² At the distance of five miles, in the deserted region in the vicinity of *Salcah*, stands *Oerman*, an ancient city, somewhat larger than *Ayoun*.³ For a similar distance the intermediate country is full of ruined walls to *Szalkhat*, distant from which, about ten miles, is the *deserted* city of *Kereye*, which has several ancient towers and public buildings, and "contains about five hundred houses."⁴ "My guides," says Burckhardt, were "afraid of prolonging their stay in these *desert* parts."⁵ The vision of Isaiah, and of other prophets, is realized. The time is come in which the cities are *desolate without inhabitant, and the houses without man*; and the defenced city is desolate, and the habitation *forsaken*, and left *like a wilderness*. "Desert parts," is the appropriate descriptive designation of a region, than which perhaps none on earth—scarcely excepting China, in Mr Buckingham's estimation—was ever more thickly studded with cities, and of cities compactly built together, than which perhaps none were ever more crowded with inhabitants.

A recent traveller, who partly traversed the western side of the Hauran, thus records his testimony concern-

¹ Burckhardt, p. 90, 91.

² Ibid. p. 97.

³ Ibid. p. 97.

⁴ Ibid. p. 103.

⁵ Ibid. p. 99.

ing the desolated and deserted cities which he saw: "Nowa, the ancient Neva,—like Sananein, and other towns and villages in the road, is a heap of ruins. Population seems to have decreased from thousands to hundreds, and from hundreds to decades: what were once cities of considerable magnitude are now wretched villages: and *large towns have not a single tenant* to perpetuate the memory of their name." "From Nowa to Feek the road crosses a vast plain destitute of cultivation and inhabitants. Nothing is seen but the ruin of *tenantless villages and towns* scattered in every direction, with multitudes of hawks and herons occupying the spots *deserted by man*."¹

In prefacing his lists of names of places in the Hauran, Mr Smith states that, "respecting the whole, it is necessary to observe that the inhabitants so often move from village to village, that the fact of a village having been inhabited when we were there, is no evidence that it is so at the present time." There are other cities besides the tenantless places already specified that demand a passing notice, though they retained a village population when last visited by any European traveller.

Its remaining town walls, nearly four miles in circumference, which may be traced all round the city, and are in many places perfect, and the loftiness of its public edifices, attest that *Shohba* was formerly one of the chief cities of these districts.² Eight gates of the city, each formed of two arches, a large edifice in the form of a crescent, with several niches in the front; and another, of a square form, built of massy stones, with a spacious gate, and a double range of vaults, one above the other; a theatre in good preservation, now "the principal curio-

¹ Travels by C. B. Elliott, vol. ii. pp. 325, 327.

² Burckhardt, p. 70. Robinson.

sity" of the city, enclosed by a wall ten feet in thickness, with upper and lower chambers, and ten rows of seats, of which the uppermost is sixty-four paces in circuit; and the remains of an aqueduct—of which some of the few arches left are upwards of forty feet in height—that terminates in a spacious bath; well-paved streets, the chief of which is doubly lined with ruined habitations; and the doors of most of the houses formed of a single slab of stone, with stone hinges,—indicate a *walled city* with gates and bars not originally designed though destined to be a Druse village in a country where, as now recorded concerning it, "the tenure of property is so uncertain, that shops and bazars are not to be found."—*Soueida* was formerly one of the largest cities in the Haouran; the circuit of its ruins is at least four miles; among them is a street running in a straight line, in which the houses on both sides are still standing. "I was twelve minutes," says Burekhardt, "in walking from one end to the other. A large building in ruins, with many broken pillars, seems to have been a church."

The city of Zaele, half a mile in circuit, is in summer a much frequented watering place of the Arabs. "The great desert extends to the north-north-east and south-east of Zaele; to the distance of three days' journey eastward, there is still a good arable soil, intersected with numerous tels or hillocks, and covered with the ruins of so many cities and villages, that, as I was informed," says Burekhardt, "in whatever direction it is crossed, the traveller is sure to pass, every day, five or six of these ruined places."¹ "The great Syrian desert and its borders are not a bare wide waste of sand. Its surface consists generally of a fine black soil, covered in

¹ Burekhardt, p. 94.

winter with long lank grass and herbs, and peopled with antelopes, *wild asses, and boars.*"¹ *The multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture for flocks; until the Spirit be poured on us from on high, and the wilderness be like a fruitful field, etc.* Of Syria, in general, Volney states that there are prodigious quantities of ruins dispersed over the plains, and even in the mountains, at this day *deserted.*²

The forts and towers shall be for dens.—The fortress shall cease from Ephraim. Palestine, on both sides of the Jordan, was anciently a land of walled towns, fortresses, castles, and towers. In unconscious confirmation of the prophecy, Volney testifies that "every step we meet with ruins of *towers, dungeons, and castles, with fosses—frequently inhabited by jackals, owls, and scorpions.*"³ When towers have fallen, the arches on which they were built remain, and, like natural cavities in a rock, they are now *for dens.* And where they still stand, as in many deserted cities east of the Jordan, they are open to wild beasts, and serve them for shade or for shelter, when they have *ceased* to be the defences of *habitations now forsaken* by men. Kanouat, Oerman, Kereye, *without inhabitants,* have each several ancient towers. Among other ruined castles the name of that of Baldwin tells of its construction eighteen centuries after the days of Isaiah, while its ruins show that it has *ceased.* The wall of the castle of Salcah, nearly half a mile in circumference, is flanked all round with towers and turrets. It long withstood a hard pressed siege by the Sultan of Egypt in the fourteenth century. Stones

¹ Malte-Brune and Balbis' Geography, p. 640.

² Volney's Travels, vol. ii. p. 368.

³ Ibid. p. 336.

of sixty and eighty-six pounds weight were then thrown against it from machines, one of which was transported thither in separate parts on two hundred camels. Parts of the wall are now fallen, and in many places fill to half its depth the moat by which it was surrounded. The populous city of *Bozrah*, in the seventh century, was secure at least from a surprise, by the solid structure of its walls; and could then send forth from its gates twelve thousand horse. These walls are now broken. At the time of Burckhardt's visit in 1812, its castle was garrisoned by six Arab soldiers,¹ and has now ceased to be a defence against the Bedouins, who are masters of Bashan, and whose battle-fields are plains. The castle of Adjloun, apparently of Roman architecture, about four hundred paces in circuit, may be almost said to be in ruins.²

On the west, as on the east of the Jordan, fortresses have ceased from the land, and are now defenceless ruins, from the desert of the Euphrates to the shores of the Mediterranean. Athlite, on its coast, is the *castrum Pelegrinorum*, or Castel Pelegrino, a strong citadel in the days of the crusades. Its remains still manifest its strength in ancient times. Though less lofty than the walls once were, the east end and north-west corner of the walls of a church, now form the most conspicuous object in the centre of the principal ruins above which they tower. The interior of the church is filled with ruins, miserable huts, and heaps of dung. The scene all around is a mass of ruins, intermixed with hovels covered with earth. The wall which projects on the south-west point towards the sea, is very firmly built of large hewn stones, and is nine feet wide; a tower at its termination had partly fallen in a storm two days before that in which

¹ Burckhardt, p. 233.

² Buckingham, p. 157.

the daguerreotype view was taken, and we were told that the opposite side fell two years previously. Time is still continuing its ravages on the ruins; and the destructive hand of man has been also at work. Between the point, where the shadow of the church, as seen in the water, and the shore, a small rude quay has been formed at the foot of the outer wall for shipping the hewn stones of which it and the other walls are formed; and many were transported to Acre by Ibrahim Pasha, and subsequently by its Turkish governor. Some remains of two walls may be seen in the plate. But from remnants of each in various places, the fortress appears to have been surrounded by three strong walls besides the external wall. The loftiest ruin is the fragment of an inner wall, nearly a hundred feet in height. The fortress, like every other in the land, has ceased: and though inferior in magnitude and strength to others, its remains still testify that mighty bulwarks have fallen before the word of the Lord.

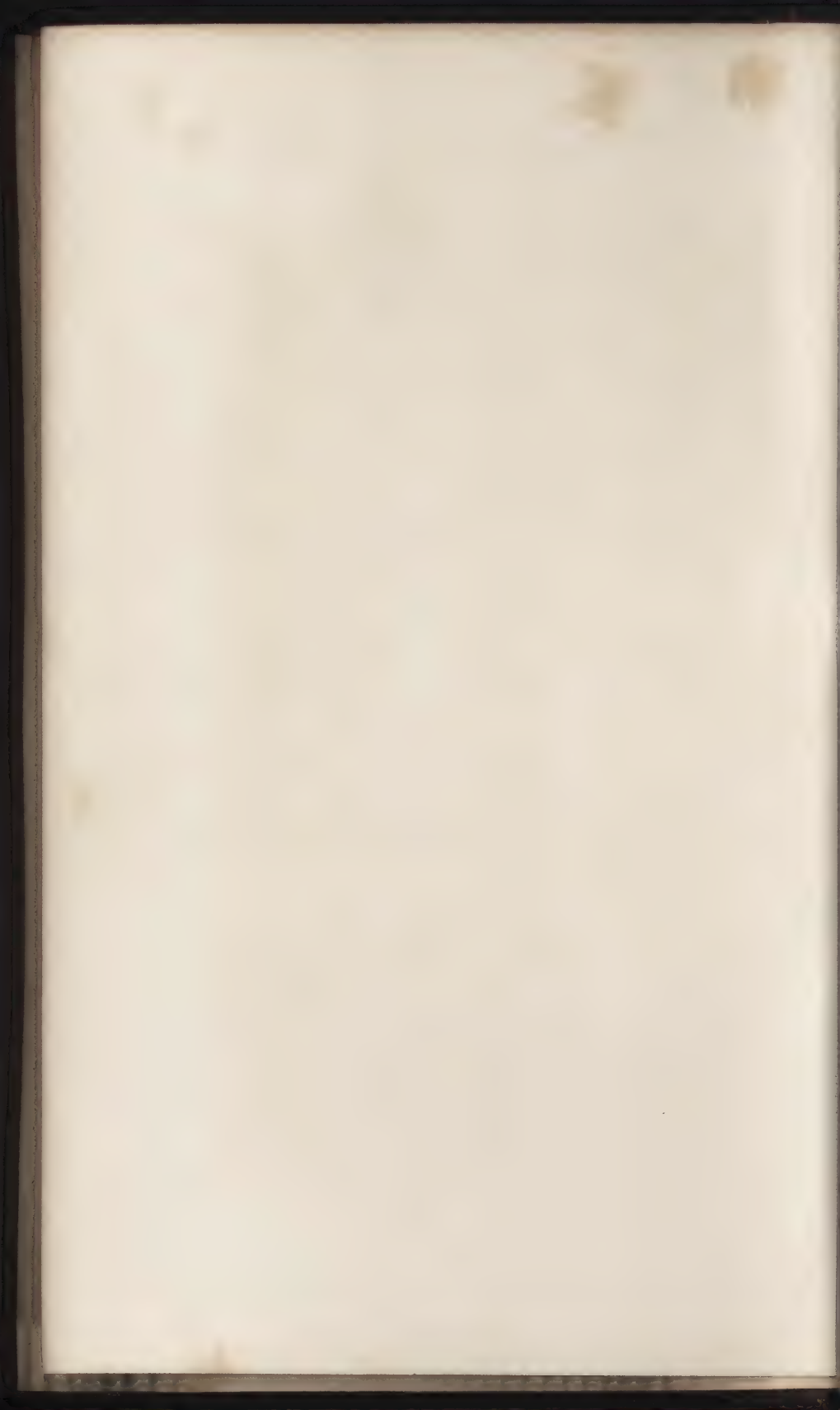
The castle of Paneas was one of the strongest fortresses of Syria in the time of the crusades, when it repeatedly resisted and repelled powerful armies. It was strong by nature as by art—a choice station for a citadel on the oblong summit of a hill. The traveller, as the writer can testify, now passes unchallenged and undisturbed over its solitary but very extensive ruins. They are utterly desolate and defenceless. Every building is unroofed, and most of the walls are broken down. The most entire are those on the highest point, which are still large and strong, and firmly built of bevelled stone. Hewn stones lie in heaps in various places throughout the ruins, and are spread around the sides of the hill. It was encompassed by a wall ten feet in thickness, flanked with numerous towers, and fully a mile in circumference, or twenty-five



THE LIGHTHOUSE, ST. JOHN'S, N.B.

1871

THE LIGHTHOUSE, ST. JOHN'S, N.B. (The lighthouse is on the left side of the rock.)



minutes as thus measured by Burekhardt. For many ages after the prophecy it was not destined for *dens*, for which it is well adapted now. There are many apartments and recesses in the castle. "At both the western corners runs a succession of dark strongly built low apartments, like cells, vaulted, and with small narrow loop-holes, as if for musketry. It must certainly," says Burekhardt, "have been a very *strong hold* to those who possessed it."¹ *Thou hast brought his strongholds to ruin.*

Of Tabaria, or the modern Tiberias, Burekhardt wrote, "The town is surrounded towards the land by a thick and well-built wall, about twenty feet in height, with a high parapet and loop-holes. It surrounds the city on three sides, and touches the water at its two extremities. The town-wall is flanked by twenty round towers standing at unequal distances. Both towns and walls are built with black stones of moderate size, and seem to be the work of not very remote times; the whole being in a good state of repair, the place may be considered as almost impregnable to Syrian soldiers."² In different ages, built and rebuilt as many of the towns and fortresses of the land of Israel have been, they have not only been successively destroyed by foreign invaders and hostile armies, but, more immediately and terribly, many of them have been repeatedly overthrown by earthquakes. Again and again the cities and strongholds of Palestine have been thus shattered or levelled, as if the hand of the Lord had itself been put forth in the accomplishment of his word. Like Paneas, and many strongholds besides, Tiberias pertained to Ephraim, from which the fortresses were expressly to cease. In 1837, Tiberias, together with its

¹ Burekhardt's Syria, p. 37.

² Ibid. pp. 320, 321.

walls, was destroyed by an earthquake. In the following year, "the prostrate walls of the town presented little more than heaps of ruins." Some of the wide breaches in the western wall have since been partly filled with stones loosely put up, which the hand could again lay in heaps upon the ground. And on the south, instead of a barrier impregnable by Syrian soldiers, the only pathway to the huts that have been built upon the ruins of the city, is over the prostrate wall, trodden under foot by men and beasts.

The castle and town of *Safed* were completely overthrown in the same earthquake in which Tiberias fell. The castle equalled in strength and extent that of Paneas; and the ruin is as entire. "It was anciently surrounded by stupendous works, moats, bulwarks, towers." In the beginning of last century, as stated by Van Egmont and Heyman, the thickness of the wall and of the corridor, or covered passages, which extended round them, was twenty paces. It was the residence of a governor till levelled by the earthquake. It is now utterly destroyed; but its ruins would supply materials for the construction of a town.—The spacious top of Mount Tabor was fortified by Josephus. The remains of a large fortress are yet seen amidst its thickets. "A thick wall," as Burckhardt relates, "may be traced quite round the summit; on several parts of it are the remains of bastions." Many arches are yet unbroken, covering vaulted chambers, some of which are very large. This fortress, besieged like all others in the land, could not resist the power of the Romans; but arched chambers of its towers, level with the ground, or overgrown with wood, are still for dens, where wild boars and other wild animals abound. Not a man lives near it, though its fertile summit is covered with

foundations of walls, and heaps of hewn stones, where foxes have their holes, and wild beasts their dens.

Whether on the tops of mountains or in the plains, in inland regions or on the sea-shore, the fortresses of the land are now strong in nothing but in illustration of the word of the Lord of Hosts to whom power belongs. Foes often severally possessed them of old; and for ages they were scenes of ceaseless encounters, and not unfrequently of sieges for months or for years. Many a city were the strongholds of Palestine erected to secure; and many an assailant did they defy. Each believer may now appropriate them; and what they were not in war they may prove in argument, impregnable and unassailable in defence of that word which now stamps them as its own, and which, through the Spirit that laid on them their *burdens* which brought them to ruin, is mighty to the pulling down of greater strongholds than were they.

The daguerreotype may here supply, on this theme, another and concluding illustration,—where art had once its triumph in another way, and Herod in a single spot set such a barrier to the ocean as can still withstand it, and erected towers which have fallen before the word of Him who set the sand on every shore to stay its proudest waves.

Buried as is the royal city of Cæsarea, enough of its harbour alone yet remains to show how princely that city was, when exalted unto heaven higher than was its tributary Capernaum. The original construction of the port was a vaunted triumph of ancient art, that did honour to a king who bore the name of Great. Immense stones above fifty feet long, eighteen broad, and nine deep—some less but others larger—were laid down to the depth

of twenty fathoms, for the construction of a mole, whose width above the water was two hundred feet. The seaward half was denominated the first breaker of the waves. On the other, *towers* were erected, more celebrated than that of Strabo, which previously occupied the site of Cæsarea. Of these, the largest, a splendid work, bore the name of the Tower of Drusus, in honour of that son-in-law of Cæsar. Though now there be no towers to defend a harbour, and no city to need their defence, and the only export from the tenantless Cæsarea be, like that of Athlith, stones from its ruins, yet so solid was the structure of the mole, that, after having been lashed for eighteen hundred years by the tempestuous ocean, the line of it still divides the smooth water from the broken waves, which, beyond it, on both sides, are only stayed upon the beach. But above the level of the water every structure is either vanished or broken; and the tumbled masses on the remaining tower, which bounded the harbour on the south, indicate its fall from the ruthless violence of man or storms of war, rather than from those of the ocean. The ruin, as in the plate, now stands as the only representative of the Tower of Drusus; but built as it partly is, as a narrow inspection may show, on prostrate columns, that may have changed their places from the portico of a palace or a temple to the buried base of a tower, a later construction than that by Herod is denoted, and a renewed proof is thus given that tower after tower has there fallen, while the hidden base of the mole beneath the waves has remained comparatively entire. The tower exists not, to stand another shock of war, though the break-water remains to allay the fury of the waves. Cæsarea is now the abode of wild beasts alone. But though the truth be clear to the eye, that, even as affecting the



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strongest bulwarks, *destruction has come upon destruction*, till over the *forts and towers* the *word of the Lord* is *perfect work*, yet the same Divine testimony bears that the time cometh when “violence shall no more be heard in thy land, nor wasting and destruction within thy borders; but thou shalt call thy walls salvation and thy *gates praise*.” The farther prospect which prophecy opens up, even from ruined towers and fallen fortresses, and harbours, which like the cities may yet be repaired, is that of a time when such defences shall not be needed, even as the fact is clear that men have resorted to such bulwarks in vain. *Fortresses have ceased*; but the word that foretold their destruction does not fail. *They are for dens*,—not for ever, without a limit to the time—but *until the Spirit be poured upon us from on high*,—then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance for ever.² In the first verse of the same chapter it is written of Him of whom all the prophets testified, “Behold a king shall reign in righteousness, and princes shall rule in judgment.” Jesus was sent by Pilate to Herod; but it may be seen how the proudest tower of that monarch has fallen before the word of the Lord by his prophets, and like his city and his kingdom lay within a higher jurisdiction than his own. And the utter destruction of many strongholds is a confirmation of the promise to which it points, “In that day shall this song be sung in the land of Judah; *Salvation will God appoint for walls and bulwarks.—Trust in the Lord for ever; for in the Lord Jehovah is everlasting strength: for he bringeth down them that are on high; the lofty city*

¹ Isa. lx. 18.² Isa. xxxii. 14, 15.

*he layeth it low; he layeth it low even to the ground; he bringeth it even to the dust.*¹

Such of old were the cities and the strongholds in the land of Israel; and, according to the word that comprehensively and indiscriminately fell upon them all,—such are they now. Their progressive desolation, perfected at last to the prescribed degree, the author has traced at length in other pages—limiting these imperfect notices to existing facts; of many of which, besides other testimonies, he can now speak as an eye-witness. Cumulative as the evidence is, it becomes the more complete, the more it is searched into; and little else than summary as is the needful notice of the promiscuous desolation that has come over the cities of the land, the few whose *burdens* bear their names, as significantly and emphatically show *the effect of every vision*.

*Hazor shall be a dwelling for dragons, and a desolation for ever; there shall no man abide there, nor any son of man dwell in it.*² In the previous editions of this treatise, the author could not adduce any illustration of this prediction, after having long sought in vain for any recognition or identification of the city itself, either by historians or travellers, except the vague, and therefore unsatisfactory as indefinite notice by Burckhardt, who had heard of, but had not seen, “the ruins of a city called Hazouri.” Yet forgotten and unknown for many ages as it had been, it was once the capital of *kingdoms*. Its earliest history, from the first conquest of Canaan by the Israelites, and its latest, as desolate to this hour, are alike recorded in the book of the Lord. *Joshua took Hazor, and smote the king thereof with the sword; for*

¹ Isa. xlv. 1, 4, 5.

² Jer. xlix. 33.

*Hazor beforetime was the head of all these kingdoms*¹—of Canaan. But when the children of Israel again and again did evil in the sight of the Lord, He sold them into the hand of Jabin, king of Canaan, who reigned in Hazor, when the enemies of Israel had re-possessioned their metropolis. *Sisera* was the captain of his host. He had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.² Hazor was one of the cities of the tribe of Naphtali; and it ranked among the renowned cities or fortresses, for the building of which, as well as of the temple of Jerusalem, Solomon raised the levy recorded in Scripture.³ But though thus rebuilt by the wisest of monarchs in the days of his glory, the ancient capital of the kingdoms of Canaan, in which that king reigned into whose hands the Israelites were sold, it is itself a tribute, long unclaimed, to the word of the Holy One of Israel. Separated as it was, in its fate, from the other cities at the first—burned and utterly destroyed by Joshua, while of the cities that stood still in their strength, Israel burned none of them, save Hazor only⁴—it is also so singled out, by a special judgment, from among many more, which pass unnamed under the general sentence of desolation, that not only is it singly a credential of inspiration, but its name, like that of *Sisera* of old, may be taken up in a triumphal song, such as, in prophetic truth, shall yet be raised over all the enemies of Israel.

“At the end of an hour and a half,” east by south from Paneas, on the route to Damascus, says Burekhardt, “we came to Ain-el-Hazouri, a spring, with the tomb of Sheikh Othman el-Hazouri just over it; to the north of it one hour are the ruins of a city called Hazouri. The

¹ Josh. xi. 10. ² Judges iv. 2, 3. ³ Kings ix. 15. ⁴ Josh. xi. 13.

mountain here is overgrown with oaks, but contains good pasturage. I was told that in the Wady Kastebe, near the castle, (of Paneas,) there are oak trees more than sixty feet high. One hour more brought us to the village of Djoubela,"¹ &c.

Such is the passing and hearsay notice given by one of the most renowned and intelligent of modern travellers, of that city which was anciently the head of the kingdoms of Canaan. The writer is not aware that it is even mentioned by any other traveller since the days of Brocardus, (Burchardt,) in the thirteenth century, who speaks of its ruins, but did not visit them. It is a *desolation*. And that predicted word has so fallen on it now, as it thus seems to have lain on it long, that but for the prophecy thereby confirmed, its ruins scarcely demand the notice of the traveller, to turn him aside from his path though in search of ruins, and though those that still bear its ancient name are very near to the route, as much trodden as most in the land, from Paneas to Damascus, by which many European travellers have passed. Such is the unregarded desolation now of the metropolis of the Canaanites, against which, as against them, the word of the Lord had gone forth; and thus unknown it still might lie, for any other interest it now possesses, did not prophecy alone recall it from oblivion, to show what *desolation* the Lord hath wrought upon a city first spoken of in Scripture as the *head of the kingdoms* of Canaan.

The name Hazour is well known at Paneas. It designates the ruins; Ain-Hazour, the fountain of Hazor; and Djebel-Hazour, the hill of Hazor. The ruins are not, as stated to Burekhardt, an hour's distance from the spring; but comparatively near it, on the opposite side of

¹ Burekhardt's Syria, p. 44.

a grove of noble oaks, such as scarcely any spot in England could show. The sheikh with whom he journeyed was on his way to Damascus; and, perhaps, wished not to be stayed on his journey by the idle curiosity of a traveller inquisitive about ruins, who, he may have thought, would have grudged an hour, but not, like himself, a few minutes, to look on fallen Hazor. He was the sheikh of the village of Paneas, within whose bounds the ruins lie; but in the *desolate* remains of Hazor he had nothing to show or boast of, in his estimation, worthy of the delay of a quarter of an hour. From that capital its king descended with his confederates to the *waters of Merom*, Lake Houle, or the *Lacus Samachonitis*, "and these kings pitched there together to fight against Israel."¹ The traveller, on the way from Jerusalem to Damascus, ascends from the waters of Merom to Paneas, and from thence to Ain Hazour, and he needs but to turn aside a little way to see, when pointed out to him, the ruins that still bear the name of Hazour. The name remains, but the city is no more, and literally, as the word of the Lord revealed the existing fact, though long unknown in other lands, *no man abides there, nor does a son of man dwell in it*. Its site is nearly midway between one poor village and another, that are about eight or nine miles apart. The fountain of Hazor now waters only a tomb. The city that was the *head of kingdoms* is a *desolation*; and now can only vie with the most complete ruins. Habitations for men there are none; and no man there occupies the poorest hovel, such as often rest on other ruins. Those of Hazor consist of the foundations of buildings, and heaps of stones spread over a considerable space, lying loosely together, and in some places thrown up into long lines, or dykes, full of

¹ Joshua xi. 5.

holes, into which any reptiles may creep. Lizards may be seen every where, in great numbers, throughout the land. And purposely guarding against a leading question, and without speaking of serpents, the writer asked an old man, who left his flock at a short distance and came to him amidst the heaps, whether he ever saw any lizards running into the holes. He answered in the affirmative: and of his own accord added, that there were many serpents also, of which he mentioned three different kinds, of one of which the bite is death. He affirmed that he had himself seen some large serpents; and when asked if he had seen any as large as a stick which the author had in his hand, he held up his own wand, six feet in length, and said that he had seen some larger than it. He persisted in the assertion that there were many serpents that had their holes in the ruins; but when questioned, as a test of his veracity, about other animals, he stated, with seeming candour, that he had never seen any scorpions there. It is now obvious to any one who beholds them, that the stones of Hazor now lie, as if placed and fitted for being—what that city was to become—a *dwelling for serpents*.

No man shall abide there; neither shall a son of man dwell in it. Not a human habitation is near it; and situated as it is on the lower skirts of Hermon, the Bedouins do not there pitch their tents, as in the plains. No natural cause could be assigned for the completion of this wondrous prediction. The site was well fitted for the capital of Canaan; and the "host of Hazor," of which Sisera was the captain, has no mean place in Scriptural history. In the approach to it from Pancas, we repeatedly plucked, while seated on horseback, the flowers of myrtles, which, in their great abundance, perfumed the

air; and woodbines, mint, thyme, hollies, and oleanders added to its fragrance, or adorned the wilderness. Near to the ruins, and not in the bottom of a valley but on the top of a hill, are stately oaks that would add to the grandeur of any park in England—four of which we measured from eleven feet and a half to upwards of thirteen feet in circumference—the branches of one of them extending seventy-four feet from the opposite extremities. The heights of Jebel Hazour are for the most part covered with thorns, and trees or bushes of the quercus ilex (oak) interspersed with roses, many prickly plants, varieties of thistles, one of them, together with a species of very high broom, distinguished by its beautiful yellow flowers. These, with some partial cultivation, show how plentifully industry might there reap its reward, in the environs of a city now itself a desolation. But while many citizens of modern towns court in other lands the shade of humbler trees, and are often crowded beneath them, there is not one inhabitant of that city now to rest under the lofty and umbrageous oaks of Hazor, or to drive a wolf from the fountain, or a serpent from its dwelling. There are other cities in the land once subject to that head of the kingdom, that still have men to dwell in them, the city that went out by a thousand may yet have a hundred left, and that which went out by a hundred may count ten. Paneas, often taken and often demolished, has yet its twenty houses and its hundred inhabitants; and a large village still subsists on the nearest border of the marshy and pestiferous plain of Houle. But the doomed capital of Canaan, though rebuilt by Solomon, with its fountain still flowing pure as ever, its shady oaks, its rich and partly cultivated soil, and its pure air perfumed with the scent of Lebanon, is a *desolation, a dwelling of serpents,*

and not of a single human being ; *no man abides there ; neither does a son of man dwell in it.*

Bethel, too, forms a theme, as it also had a distinguished place, among the cities of Israel. Though it was called Bethel, or the *house of God*, by the pilgrim father of the tribes of Israel, and though to him Jehovah said, I am the God of Bethel, yet that city became a chief seat of idolatry under the king of Israel. Jeroboam made two calves of gold, and said, Behold thy gods, O Israel ; and he set up the one in Bethel, and the other put he in Dan. He raised an altar, and placed in Bethel priests of the high places, and sacrificed unto the calves that he had made. Bethel became a Beth-aven, or *house of idols*. But the word of the Lord went forth against it.—*I will visit the altars of Bethel, and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter-house with the summer-house ; and the house of ivory shall perish, and the great houses shall have an end, saith the Lord.*¹ *Seek ye me, and ye shall live : but seek not Bethel.—Bethel shall come to nought.*² Long unknown, and if sought for, sought in vain, Bethel, to which idolatrous Israelites resorted, has of late years been identified with the ruins of Beitin. They lie in heaps. *The great houses have an end.* The ruined walls of a Greek church stand “within the foundations of a much larger and earlier edifice built of large stones, part of which have been used for erecting the later structure. The broken walls of several other churches are also to be distinguished.” The rest of the ruins are undistinguishable heaps. There were altars at Bethel, not only in Israelitish but in Christian times, as they are still to be seen in other ruined churches in the land. *But the thorn and the thistle have*

¹ Amos iii. 14, 15.

² Amos v. 4, 5.

come up on their altars, as on those of Beth-aven, where no summer-house or winter-house, or any other remains, and the traveller "can find nothing to take away but a stone," where houses of ivory, that betokened pride, have *perished*, and *thistles* flourish amidst the ruins of *Bethel*, which has *come to nought*.

"Jesus upbraided the cities wherein most of his mighty works were done, *because they repented not: Woe unto thee Chorazin! woe unto thee Bethsaida!* for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes. *And thou, Capernaum, which art exalted unto heaven shalt be brought down to hell.*"¹ Capernaum was *on the sea-coast*, or on the shore of the lake of Tiberias, in the border of Zabulun and Nephtholim. Exalted as it was into heaven, there is not now a city, nor village, nor ruined town which now bears its name; and hence its site has not, with absolute certainty, been ascertained. For centuries past it has generally been identified with the ruins of *Tell-hum*, which lie *on the sea-coast* or shore, near to the northern extremity of the lake. In the land itself they are still said to be the ruins of Capernaum, though bearing another name. They form no inconsiderable field of ruins, at least a mile and a half in circumference. There is not a single dwelling or inhabitant on the desolate and deserted spot. Foundations of buildings, fallen walls, and heaps of stones, now cover the space where once stood a town. Its ancient houses are now strewed in promiscuous ruin upon the ground. The walls of a small ruined building are alone erect; but they pertained not, as they now stand, to the ancient city, for they have been raised from older ruins, as columns

¹ Matt. ix. 20-23.

and pilasters imbedded in their structure, plainly show. There is not a house that has not been *brought down to hades*, as the original bears, or to utter destruction. All have ceased to exist. Not far from the only unfallen ruin are the *prostrate ruins* of an edifice, which Dr Robinson well describes, and of which he states that, “for expense of labour and ornament, it surpasses any thing we had yet seen in Palestine. The extent of the foundations of this structure is no longer definitely to be made out. We measured one hundred and five feet along the northern wall, and eight feet along the western,—perhaps this was their whole length. Within the space thus inclosed, and just around, are strewed, in utter confusion, numerous columns of compact limestone, with beautiful Corinthian capitals, sculptured entablatures, ornamental friezes, and the like. The pedestals of the columns are still in their place, though somewhat overturned and removed. The columns are large, but of regular length. Here we found for the first time, the singularity of double columns; that is, two attached shafts, with capitals and base, cut from the same solid block—several blocks of stone are nine feet long, by half that width, and of considerable thickness, on one side of which are sculptured pannels with ornamental work, now defaced. The whole edifice must have been of an elegant structure—the confusion is too great and hopeless to admit of any certainty as to the character of the building.”¹ Such now is the long-reputed site of Capernaum,—and doubtless of a city in which Jesus preached and did many mighty works,—and such, so far as can be discerned now, are the prostrate ruins of its noblest edifice.—But the fact stated by Josephus that in his day a fountain called

¹ Robinson and Smith, vol. iii. pp. 298, 299.

Capharnaoum (in some MSS. Καπαρναούμ, Kaparnaoum) watered the plain of Gennesareth, seems to justify the opinion of Baronius, and others, that the town had hence its name, and was situated there. The ancient names both of the fountain and of the city, so far as can with certainty be known, have perished, and *Capernaum*, under its own name, has been sought for in vain, as if it had gone down to hades. The copious fountain of Ain-el-Tin, beside the ruined Khan Minyeh, and a low mound with ruins in the vicinity, have been conjectured with seeming probability to be the fountain and the site of Capernaum. If such it be, other memorials of the lost city may be discovered amidst the adjoining heights, or the surrounding thickets, that to the passers by have often hid the fountain itself from view; and clearer proof may thereby be given that Capernaum has *been thrust down* from a station well fitted for a paradise. Whether it stood in the one place or the other, Capernaum has fallen as low as any proud city can lie.

While at Tell-Hum we asked an Arab soldier, who accompanied us from Tiberias, if there were similar ruins, or any others, in the neighbourhood, and he at once mentioned Tell, on the Jordan, and Korazi. We then went to a Bedouin, whom we saw at a short distance, and put to him the same question. He immediately answered, "at Ain Korazi," and pointed towards it in the same direction. The one said it was an hour distant, the other "an hour and a half." On reaching the ruins, three Zingaris, or Gypsies, whose low tents were at a short distance, came down with lebban, or sour milk, for sale. When questioned as to the name of the ruins in the midst of which we were, they answered with one voice, before the word was uttered in their hearing, *Korazi*; and

when interrogated anew, they repeated it emphatically, with visible expressions of surprise at our seeming doubts. There seems no reason for questioning that Korazi is the Chorazin of Scripture, in which it is not said to stand on the *shore* of the lake of Tiberias, as Capernaum and Bethsaida are. We reached it in fifty-five minutes from the chief ruin of Tell-Hum, from three to four miles distant. It lies almost directly to the west of the point where the Jordan flows into the lake. It retains the name; and is known by it still among the inhabitants of the country around, and as we repeatedly enquired, especially at Safot, by no other. The name, as pronounced, was there written in Arabic, in the author's note-book, by an intelligent native of the country, Korazi. It was doubtless, he said, the Chorazin of Scripture.

Korazee, of which not a house now stands, consists of fallen walls lying in heaps, of no defined form, intermixed with lines of ruined buildings, and some squares whose form is still entire, filled with ruins. The remains of huts which have been built in the midst of previous ruins, and formed out of them, disfigure in many places the structure of the original buildings, so as to render it untraceable. As in Tell-Hum, several pedestals of columns retain their position, but the shafts are levelled with the ground and intermingled with the fallen dwellings. Many of the stones, either fixed in the remnants of the walls or fallen, are from three to five feet long; and others longer. In general, like those of Tell-Hum, they are only roughly cut. The most noticeable objects in prostrate Chorazin are the remains of a building formed of large hewn stones, with many lying in masses;—another ruin, the walls of which, still standing, built of hewn stone roughly cut and partly corroded, are

well coated in the inside with plaster, which still partly adheres to them without;—two tops of niches, of the shell pattern, very entire, and beautifully cut, finely arched, and figured on the edges;—and, also prostrate on the ground, two well cut and ornamented upper lintels, which once covered the door-ways, six and eight feet wide, which seem to show that houses which were not lowly, have been *thrust down* to the dust,—and under which may have passed some of the men that brought the word of *woe* from the lips of Jesus on impenitent Chorazin, now without a house or an inhabitant though Tyre and Sidon have their dwellers still.

It is a desolate place, as it has a cheerless look. No plaster now covers its black stones as they lie upon the ground. A small field of tobacco, amidst the ruins, was the only sign of industry about it: and, though in a hilly region, a few poor tents were the only dwellings near it. Its ruins are at least a mile in circumference, possibly more: for covered as they are with thistles, rank weeds, and a few wild figs—a token of times long past—its site, at a short distance, is scarcely distinguishable from its desolate vicinity.

Bethsaida of Galilee, that stood like Capernaum on the shore, may yet be discovered, if its ruins have not perished, and its name be not lost. *Bethsaida*, on the eastern bank of Jordan, where some of Christ's miracles were wrought, has been known ere now to have extensive ruins at el Tell—but tents are the chief dwellings of those who now pasture their flocks around it.

On the west borders of the lake of Tiberias in the land of Galilee, the cities in which Jesus did mighty works, and yet they *repented not*, are no more. And the only village that retains an inhabitant,—though it has not es-

caped the curse which the last word of the Old Testament dropped upon the land, if it would not hear the Messenger of the Lord,—is that of Magdala, which gave her surname to a great sinner, who became a great penitent and *loved* the Saviour *much*; and who, having washed his feet with her tears and wiped them with the hair of her head, has given that name to many an *asylum* throughout the world; while Chorazin, Bethsaida, and Capernaum which was exalted unto heaven in its pride, have, as cities, long passed into utter ruin and oblivion. Mighty works of Jesus were done in them: and his word, as mighty, rests upon them still. They have been made to hear it; though they would not listen in faith to the gracious words that proceeded out of his mouth, nor regard his upbraiding because of their impenitence. But they are their own witnesses of their *woe*, as He denounced it; and they show that his words, however disregarded, do *not pass away*.

*And your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies' land: even then shall the land rest, and enjoy her Sabbaths, etc.*¹ A single reference to the Mosaic law respecting the Sabbatical year, renders the full import of this prediction perfectly intelligible and obvious. “But in the seventh year shall be a Sabbath of rest unto the land; thou shalt neither sow thy field nor prune thy vineyard.” And the land of Judea hath even thus enjoyed its Sabbaths so long as it hath lain desolate. In that country where every spot was cultivated like a garden by its patrimonial possessor, where every little hill rejoiced in its abundance, where every

¹ Lev. xxvi. 33, 34.

steep acclivity was terraced by the labour of man, and where the very rocks were covered with thick mould, and rendered fertile; even in that self-same land, with a temperature the same¹ and with a soil unchanged save only by neglect, a dire contrast is now and has for a lengthened period of time been displayed by fields untilled and unsown, and by waste and desolated plains. Never since the expatriated descendants of Abraham were driven from its borders, has the land of Canaan been so "plenteous in goods," or so abundant in population as once it was; never, as it did for ages unto them, has it vindicated to any other people a right to its *possession*, or its own title of the land of promise; it has rested from century to century; and while that marked, and stricken, and scattered race, who possess the recorded promise of the God of Israel as their charter to its final and everlasting possession, still "*be in the land of their enemies, so long their land lieth desolate.*" There may thus almost be said to be the semblance of a sympathetic feeling between this bereaved country and banished people, as if the land of Israel felt the miseries of its absent children, awaited their return, and responded to the undying love they bear it, by the refusal to yield to other possessors the rich harvest of those fruits, with which, in the days of their allegiance to the Most High, it abundantly blessed *them*. And striking and peculiar, without the shadow of even a semblance upon earth, as is this accordance between the fate of Judea and of the Jews, it assimilates as closely, (and, may we not add, as miraculously?) to those predictions respecting both, which Moses uttered and recorded ere the tribes of Israel had ever set

¹ See Brewster's Philosophical Journal, num. xvi. p. 227.

a foot in Canaan. *The land shall be left of them, and shall enjoy her rest while she lieth desolate without them.*¹

To the desolate state of Judea every traveller bears witness. The prophetic malediction was addressed to the mountains and the hills, to the rivers and to the valleys; and the beauty of them all has been blighted. Where the inhabitants once dwelt in peace, each under his own vine, and under his own fig-tree, the tyranny of the Turks, and the perpetual incursions of the Arabs, the last of a long list of oppressors, have spread one wide field of almost unmingled desolation. The plain of Esdraelon, naturally most fertile, its soil consisting of "fine rich black mould,"² bounded by Carmel, Gilboa, Little Hermon, Mount Tabor, and the hills of Nazareth, and so extensive as to cover about three hundred square miles, is a solitude,³ almost entirely deserted.⁴ South of Hebron, through hills and valleys of Judah, and the extensive plain of Beersheba, a day's journey may be passed without seeing a cultivated field, except perhaps a spot scratched by the wretched plough of the Bedouins. The country is continually overrun with rebel tribes; the Arabs pasture their cattle upon the spontaneous produce of the rich plains with which it abounds.⁵ Every ancient landmark is removed. "The art of cultivation," says Volney, "is in the most deplorable state, and the countryman must sow with the musket in his hand; and no more is sown than is barely necessary for subsistence."

¹ Lev. xxvi. 43.

² General Straton's MS. Travels.

³ Clarke's Travels, vol. ii. p. 497. Maundrell's Travels, p. 95.

⁴ Burckhardt's Travels in Syria, pp. 334, 342.

Clarke's Travels. vol. ii. pp. 484, 491.

“Every day I found fields abandoned by the plough.”¹ In describing his journey through Galilee, Dr Clarke remarks, that the earth was covered with such a variety of thistles, that a complete collection of them would be a valuable acquisition to botany.² Six new species of that plant, so significant of natural fertility and existing desolation, were discovered by himself in a scanty selection. It is needless to multiply quotations to prove the desolation of a country which the Turks have possessed, and which the Arabs have plundered for ages. But evidence may here be adduced from the Official Report of a Commissioner of the British Government on the Commercial Statistics of Syria, which was presented to both Houses of Parliament by command of her Majesty, (Lond. 1840.) “The agricultural produce of Syria is far less than might have been expected from the extensive tracts of fertile lands, and the favourable character of the climate. In the districts where hands are found to cultivate the fields, production is large, and the return for capital is considerable; but the want of population for the purposes of cultivation is deplorable. *Regions of the highest fertility remain fallow*, and the traveller passes over contiguous leagues of the richest soil, which is wholly unproductive to man.”³ Regions of the highest fertility lie fallow, or, in other words, the land rests and enjoys its Sabbaths, and lieth desolate without its ancient inhabitants, who are still *scattered* throughout the world in the lands of their enemies. *The land mourns and is laid waste*, and each stranger from a far land now sees what the prophet saw in vision—I beheld, and lo, the fruitful plain was a wilderness.⁴

¹ Volney's Travels, vol. ii. p. 413. Volney's Ruins, c. xi. p. 7.

² Clarke's Travels, vol. ii. p. 451.

³ Dr Bowring's Report on Syria, page 9.

⁴ Jer. iv. 26.

While eye-witnesses in modern times have thus borne ample, uniform, and decisive testimony to the general desolation of Judea, yet such is the natural fertility of the land, that a temporary respite from predatory assaults, even under the penalty of grievous exactions and oppressive bondage, leads, on the part of the miserable peasantry, to a more extended though not improved cultivation of the lands which environ their miserable villages; and, as described by different travellers at different times, the same spot may assume a somewhat varied aspect. But the general desolation abides unchanged; every prophetic characteristic remains: and each place, when named, preserves its peculiar prophetic features. The cultivation is everywhere wretched. And though an extensive range of ripened grain may in some places present to view, as often witnessed by the writer, a seemingly rich prospect, which, on glancing over its golden surface at a distance, the yellow ears overtopping the weeds, gives promise of a rich harvest; yet, in the plains of Judea, the shocks, as in our less fertile soil and far colder clime, fall not heavy into the hands of the reaper. For on closer inspection the ranker weeds are but ill concealed; the grain is often reduced to less than half of what it seemed; and not unfrequently, whenever the cropped ears of the thin barley had been removed, a field of thistles appeared in their stead, covering the ground so closely that they formed the most abundant and seemed the only crop.

But specially of the mountains of Israel it may be said, that they have been *always desolate*; and they specially have been a *derision*. At first sight they seem to merit it. They are bleak and bare. Their aspect, as they rise naked from the plain, is that of dreary desolation, if

not of irreclaimable barrenness. The marvel is, that they should ever have formed a large portion of a glorious land, or that those hills should have rejoiced on every or on any side, on which a solemn stillness and gloomy sadness now universally rest. The Christian or the pilgrim Jew may well ask himself, in doubt, Can these be the mountains of Israel? And the sceptic may deceitfully think to justify himself in the averment, apparently warranted by pointing to the desolate hills of Judea, if such was the seat of the glory of Solomon, surely the record of that glory is a fable. Assuredly the land has another and opposite aspect and character now from that which it bore, when it was *a good land, a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein Israel eat bread without scarceness and lacked not any thing*, Deut. viii. 7-9. The contrast is so great and dire, that some visible demonstration may be needful to sustain a faltering faith, and refute an apparently rational incredulity. But the unquestioned and unquestionable fact is, as predicted, that the mountains of Israel are *waste and desolate*. And the more nearly they are seen, the more manifest is the proof, and the more *astonishing* is the fact, that so marvellous a desolation has come over them. Approaching their base the prospect becomes more saddening; and, looking from beneath, nothing in many places but the stony fronts of the empty terraces, successively receding and ascending, is to be seen, desolation having trodden on every step. And the frowning mountains look down on those who pass beneath, as if they angrily responded to the reproaches which have been cast upon them, and uttered forth the judgments which they bear. Still nothing can be more palpably manifest, than that the mountains have been

laid desolate, and that the time was when art, and climate, and soil combined their utmost powers to adorn and enrich them as a garden which the Lord had blessed. And with a glance the wonder ceases, how they were of old renowned for beauty and fertility; and the more just astonishment cannot be repressed, how such extensive regions, terraced all over, and ever ready for renewed cultivation, could have lain desolate for so many generations, or how, were the restraining cause removed, they could remain unproductive for a single year. Ascending on the way from Gaza to Jerusalem, between two hills, so as to pass by the lowest level, the writer counted on one of them sixty-seven successive terraces, perfectly distinct, and in many places complete. The whole scene around, in an extensive view, gave similar demonstration of ancient glory and existing desolation, the extreme contrast rendering each the more *astonishing*. Mountain after mountain was lined throughout, from the base to the summit, with terraces fading only in the distance, generally uncovered now but by weeds and creeping thorns, which rise not enough to hide the stony fronts which of old were cut from the rock or built by man, to clothe the mountains with vines, and fig-trees, and pomegranates, and olives, and other fruits, of which, but in isolated spots hid from the general view, not a vestige remains.

*I will give it into the hands of STRANGERS for a prey, and unto the wicked of the earth for a SPOIL. The ROBBERS shall enter into it and defile it.*¹ Instead of abiding under a settled and enlightened government, Judea has been the scene of frequent invasions, “which have introduced a succession of foreign nations (*des peuples étrangers*)”² “When the Ottomans took Syria from the

¹ Ezek. vii. 21, 22.

² Volney's Travels, vol. i. p. 356.

Mamelouks, they considered it as the *spoil* of a vanquished enemy. According to this law, the life and *property* of the vanquished belong to the conqueror. The government is far from disapproving of a system of *robbery* and plunder which it finds so profitable."¹

*Many PASTORS have destroyed my vineyard, they have TRODDEN my portion under foot.*² The ravages committed even by hosts of enemies are in general only temporary; or if an invader settle in a conquered country, on becoming the possessor, he cultivates and defends it. And it is the proper office of government to render life and property secure. In neither case has it fared thus with Judea. But besides successive invasions by foreign nations, and the systematic spoliation exercised by a despotic government, other causes have conspired to perpetuate its desolation, and to render abortive the *substance that is in it*. Among these has chiefly to be numbered, its being literally *trodden under foot by many pastors*. Volney devotes a chapter, fifty pages in length, to a description, as he entitles it, "of the *pastoral* or *wandering* tribes of Syria," chiefly of the Bedouin Arabs, by whom, especially, Syria is incessantly traversed. "The pachalics of Aleppo and Damascus may be computed to contain about thirty thousand wandering Turkmen (Turkomans). All their property consists in cattle." In the same pachalics, the number of the Curds "exceeds twenty thousand tents and huts," or an equal number of armed men. "The Curds are almost everywhere looked upon as robbers. Like the Turkmen, these Curds are *pastors* and *wanderers*."³ A third wandering people in Syria are the Bedouin Arabs."⁴ "It often happens that even individuals, turned *robbers*

¹ Volney's Travels, vol. ii. pp. 370, 381.

² Jer. xii. 10.

³ Ibid. vol. ii. 370-375.

⁴ Ibid. l. 377.

in order to withdraw themselves from the laws or from tyranny, unite and form a little camp, which maintain themselves by arms, and increasing, become new hordes and new tribes. We may pronounce, that in cultivable countries the wandering life originates in the injustice or want of policy of the government; and that the sedentary and the cultivating state is that to which mankind is most naturally inclined.”¹ “It is evident that agriculture must be very precarious in such a country, and that, under a government like that of the Turks, it is safer to lead a wandering life, than to choose a settled habitation, and rely for subsistence on agriculture.”² “The Turkmen, the Curds, and the Bedouins, have *no fixed habitations*, but keep *perpetually wandering* with their tents and *herds*, in limited districts, of which they look upon themselves as the proprietors. The Arabs spread over the whole frontier of Syria, and even the plains of Palestine.”³—Thus, contrary to their natural inclination, the peasants, often forced to abandon a settled life, and pastoral tribes in great numbers, or *many*, and without fixed habitations, divide the country, as it were by mutual consent, and apportion it in limited districts among themselves by an assumed right of property, and the Arabs, subdivided also into different tribes, spread over the plains of Palestine, “wandering perpetually,” as if on very purpose to *tread it down*.—What could be more unlikely or unnatural in such a land! yet what more strikingly and strictly true! or how else could the *effect of the vision* have been seen! “Many *pastors* have destroyed my vineyard; they have *trodden my portion under foot*.”⁴

*Ye shall be as a garden that hath no water.*⁵ *How long*

¹ Volney's Travels, vol. ii. p. 383.

² Ibid. p. 387.

³ Ib. pp. 367, 368.

⁴ Jer. xii. 12.

⁵ Isa. i. 30.

*shall the land mourn, and the herbs of every FIELD wither, for the wickedness of them that dwell therein ?*¹—“ In all hot countries, wherever there is water, vegetation may be perpetually maintained and made to produce an uninterrupted succession of fruits to flowers, and flowers to fruit.”² “ The remains of cisterns are to be found (throughout Judea), in which they collected the rain-water; and *traces* of the canals by which those waters were distributed on the *fields*.—These labours necessarily created a prodigious fertility under an ardent sun, where a little water was the only requisite to revive the vegetable world.”³ Such labours, with very slight exceptions, are now unknown. Judea is as a garden that hath no water, and the herbs of every field wither. “ We see there *none* of that gay carpeting of *grass and flowers* which decorate the meadows of Normandy and Flanders, nor those clumps of beautiful trees which give such richness and animation to the landscapes of Burgundy and Brittany.—The land of Syria has almost always a *dusty appearance*.”⁴ Had not these countries been *ravaged by the hand of man*, they might perhaps at this day have been shaded with forests. That its productions do not correspond with its natural advantages, is less owing to its physical than political state.”⁵

In a dry season, or even soon after copious rains have ceased, the unshaded and unwatered ground is speedily scorched by the heat; in early summer, the herbs soon wither, and the grass, wherever it grows, is dry. Throughout the land, grass or hay is never cut, that food for cattle may be stored, and fresh verdure clothe the ground;

¹ Jer. xii. 4.

² Volney's Travels, vol. ii. p. 359.

³ Malte-Brun's Geography, vol. ii. pp. 150, 151.

⁴ Volney's Travels, vol. ii. p. 359.

⁵ Ib. pp. 359, 360.

but the *herbs of every field wither*, and hence, from the accomplishment of this word, the *dusty appearance* of the land of Syria, by which the sceptic characterises it, and, as he well may, sets up in contrast the gay carpeting of Normandy. South of Hebron we passed, for a day's journey, through withered herbs, chiefly a species of wild barley, which covered the ground like a parched and stunted crop. As in other places, we passed for many a mile along the rich valley of the Jordan—which might well vie in its produce with tropical climes—through withered thistles and other herbs as dry,—though not far from its banks that are fringed with verdant trees. “In returning from the Kalaat Haman,” says Burekhardt, “I was several times reprimanded by my guide, for not taking proper care of the tobacco that fell from my pipe. The *whole of the mountain is thickly covered with dry grass*, which readily takes fire, and the slightest breath of air instantly spreads the conflagration far over the country, to the great risk of the peasant's harvest.”—“The Arabs who inhabit the valley of the Jordan, invariably put to death any person who is known to have been even the innocent cause of *firing the grass*. One evening, while at Tabaria, I saw a large fire on the opposite side of the lake, which spread with great velocity for two days, till its progress was checked by the wady Feik.”¹ Contiguous leagues of the richest soil, lying fallow in regions of the highest fertility, though wholly unproductive to man, as recorded in the Parliamentary Report, bear abundant proof, *that the land is as a garden that hath no water, that the land mourns, and the herbs of every field do wither, for the wickedness of them that dwell therein.*

¹ Burekhardt, pp. 331, 332.

*Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.*¹ No precise illustration of these predictions was given in previous editions of this treatise; but an extract from the work of a more recent traveller may show how the celebrated plain of Sharon not only partakes of the general desolation, as predicted, but how it also bears witness to the word that has fallen upon itself. "The plain of Sharon," says Mr Robinson, "celebrated in Scripture for its fertility, and the beautiful flowers that grow spontaneously from the soil, stretches along the coast, from Gaza on the south to Mount Carmel in the north, being bounded towards the east by the hills of Judea and Samaria. The soil is composed of very fine sand,² which, though mixed with gravel, appears extremely fertile, and yet it is but partially cultivated, and still less inhabited. On either side of the road ruined and abandoned villages present themselves to the view of the disappointed traveller, impressing him with a species of melancholy which he is at a loss to account for, seeing no just cause for the existence of such a state of things in a land "so plenteous in goods," and so abundant in population as once it was. If he should attribute it, as most likely he will, to the misrule of those that govern, he may, after mature reflection, ask himself the question: The judgments pronounced against the land, have they yet received their full completion? And are not its present rulers the visible instruments of those judgments? 'Your land strangers devour it in your presence, and it

¹ Isaiah xxxiii. 9.

² In some places along the coast the sand from the sea-shore has partially spread over the borders of the plain and mingled with the soil. But like other plains of Palestine, that of Sharon consists of rich as well as deep alluvial soil.

is desolate as overthrown by strangers.”¹ Having since passed through Sharon from end to end, we may affirm, from personal observation, that *Sharon is a wilderness*. With very partial exceptions it is now abandoned to the Bedouins, who in the present day pitch their tents near to the sea-shore, as well as on the borders of the desert. In an extensive view over the plain from elevated ground beside the village of Mukhalid, not a village nor habitation was to be seen, as far as the eye can reach, and before arriving there from the north, not an inhabited village had we passed or seen, for the distance, along the coast, of six hours and a-half, or about twenty miles, though the ruined capital of Herod lay in our path; and the nearest in any direction, we were told, is ten miles distant. But true it is of Sharon, as of other plains, that, while strangers have devoured it, and the wicked of the earth have made of it a prey and a spoil, many pastors or herdsmen, tread it under foot, and have made the pleasant portion of the Lord a desolate *wilderness*. We there saw nine or ten flocks of cattle and sheep, some of which were large, spread over the nearest borders of the plain. The habitations of the solitary village are wretched hovels, and the cattle pertaining to it, far too few to depasture the adjacent plain, where the flocks of the wandering Arabs freely roam. But deserted and desolate as it lies, the wilderness retains not a little of the beauty of Sharon, ere, unsheltered as it is, it is scorched by the summer sun, its grass withered and its flowers faded. The ground is in many places covered with beautiful flowers. About midway between Mukhalid and Jaffa, the borders of a stream (the Phaalek) were extremely rich, after the earlier rain, in wild spontaneous produce; and vigorous plants were mat-

¹ Travels in Syria, by G. Robinson, Esq. vol. i. pp. 25, 26.

ted together in impenetrable closeness and the richest luxuriance. Yet even there desolation is still advancing in unarrested progress; and one of its causes, not overlooked in prophecy, may be witnessed in its defacing and destructive effects, where the traveller seems to be leaving a desolated plain for a rich orchard, or a shady grove, or—what all the land shall yet be—a garden like that of Eden. But on a closer inspection several of the trees were *withering* away, but not from age. They had not been scathed from the top by lightning; but, with less instantaneous but not less destructive efficacy, they had been burned at the root by Bedouins. The lowest part of the trunks, half through or more, had been turned into ashes, and the trees were left standing to wither and die, till the hand could pull them down, or a blast lay them on the ground, when their *withered branches* would be fitted for the *fires* of the Bedouins, with the trunks, perhaps, of other trees for their hearths. In some instances, the soil had been partly scraped out beneath, to form hollows for the fire, as seen by the uncovered and burned roots. While desolation thus continues to spread over Sharon and other plains—where all manner of fruit-trees of old adorned and enriched the land—the time is long past in which *one generation had to tell another* of such judgments ere they came; but how true as to the past, with such direful causes in operation still, is the word of the Lord, whether figuratively or literally,—*a nation is come up upon my land—he hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.—The vine is dried up, and the fig-tree languisheth; the pomegranate tree and the palm tree also, and*

*the apple tree, even all the trees of the field are withered: because joy is withered away from the sons of men.*¹—Numberless are the trees that have thus been withered, till over extensive plains there is no fruit to be plucked from a tree, and Bedouins have often far to wander ere they pitch their tents near any trees that remain, not for fruit to eat, but for branches to burn. *Sharon is like a wilderness;*

And Bashan and Carmel shake off their fruits. “The oppressions of the government, on the one side, and those of the Bedouins, on the other,” as Burekhardt witnessed while there were numerous peasants there, “have reduced the Fellah of the Haouran (Bashan) to a state little better than that of the wandering Arab. Few individuals, either among the Druses or Christians, die in the same village in which they were born. Families are continually moving from one place to another; in the first year of their new settlement, the sheikh acts with moderation towards them; but his vexations becoming in a few years insupportable, they fly to some other place; but they soon find that the *same system prevails over the whole country.*—This continued wandering is one of the principal reasons why *no village in the Haouran has either orchards or fruit-trees*, or gardens for the growth of vegetables. ‘Shall we sow for strangers,’ was the answer of a Fellah, to whom I once spoke on the subject, and who by the word strangers meant both the succeeding inhabitants, and the Arabs, who visit the Haouran in the spring and summer.”² “Of the vineyards, for which Bozrah was celebrated, and which are commemorated by Greek medals, ΚΟΛΩΝΙΑ ΒΟΚΤΡΗΚ,

¹ Joel i. 6, 7, 12.

² Burekhardt's Syria, p. 299.

not a vestige remains. There is scarcely a tree in the neighbourhood of the town; and the twelve or fifteen families who now (1812) inhabit it cultivate nothing but wheat, barley, horse-beans, and a little dhourra. A number of fine rose trees grow wild among the ruins of the town, and were just beginning to open their buds."¹ Where wheat and barley lately grew, and celebrated vineyards anciently flourished for ages, and fine rose trees shoot up *wild* as in a wilderness, among the ruins of the city that was for ages the capital of Bashan, no natural cause exists to prevent the growth of fruit-trees, or diminish the renown of vineyards as of old. But the word is that of the God of nature, *Bashan shall shake off its fruits*. Yet He is also the *God of hope*, to them that believe his word. And while the fruitless Bashan is a witness to sceptics of its truth, they who are not such may see in the roses that bloom over the ruins of Bozrah, a token of the coming time—as a prophetic emblem of the fact, that *the desert shall blossom as the rose*—when another word shall be fulfilled, and *Israel shall feed on Bashan*.

Carmel, as well as Bashan, has heard the word of the Lord. It was renowned, even among the mountains of Israel, for its *excellency*, as denoted by its name, a *fruitful* field. Such was its fruitfulness, and so close the thickets on its top, that, as most forcibly indicating the impossibility of the escape of any from the all-searching eye and righteous judgments of the living God, it is said, "though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in *the top of Carmel*, I will search them out thence," &c.—Amos ix. 2, 3. "The top and sides of Carmel," says Lord

¹ Burckhardt's Syria, p. 236.

Lindsay, "are covered with shrubs and flowers, but *quite bare of trees*: a few olives flourish at its foot, and on the lowest slopes, as if trying to get up and invalidate the prophecy. The 'excellency of Carmel' is indeed departed."¹ The people that were *the flock of the Lord's inheritance, and that dwelt solitarily in the wood in the midst of Carmel, have been fed by the rod,*² and the land has been smitten till Sharon is a wilderness, and Carmel is bare. From its summit and its sides, it has *shaken off its fruit*, as the land shook off its people. *As long as they* be in their enemies' land, so long does Carmel, as a portion of their own, lie desolate. But if the time be not distant now—as we think that there are many signs to show that it is not—*when ungodliness shall be turned from Jacob; and the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, and the Lord will pardon those whom He will reserve*—then the excellency of Carmel shall return, and fruit-trees may begin to creep up the hill, not to invalidate, but, in another manner and in other days, to substantiate prophecy, *for, in those days, and in that time, Israel, come again to his habitation, shall feed on Carmel and Bashan.*³

The LAMBS feed after their manner, and the waste places of the fat ones shall strangers eat. Josephus describes Galilee, of which he was the governor, as "full of plantations of trees of all sorts, the soil universally rich and fruitful, and all, without the exception of a single part, cultivated by the inhabitants. Moreover," he adds, "the cities lie here very thick, and there are very many villages, which are so full of people by the richness

¹ Lord Lindsay's Travels, vol. ii. p. 78.

² Micah vii. 14.

³ Jer. l. 19, 20.

of their soil, that the very least of them contained above fifteen thousand inhabitants.”¹ Such was Galilee, at the commencement of the Christian era, several centuries after the prophecy was delivered; but now, “the plain of Esdrae-lon, and all the other parts of Galilee which afford *pasture*, are occupied by Arab tribes, around whose brown tents the sheep and *lambs* gambol to the sound of the reed, which at night-fall calls them home.”² The calf feeds and lies down amidst the ruins of the cities, and consumes, without hindrance, the branches of the trees; and however changed may be the condition of the inhabitants, the *lambs feed after their manner*, and, while the land mourns, and the merry-hearted sigh, they gambol to the sound of the reed.—*There shall the calf feed, and there shall he lie down and consume the branches thereof.*

*When the boughs thereof are withered, they shall be broken off; the women come and set them on fire: for they are a people of no understanding.*³ The precise and complete contrast between the ancient and existing state of Palestine, as separately described by Jewish and Roman historians and by modern travellers, is so strikingly exemplified in their opposite descriptions, that in reference to whatever constituted the beauty and the glory of the country, or the happiness of the people, an entire change is manifest, even in minute circumstances. The universal richness and fruitfulness of the soil of Galilee, together with its being “full of plantations of all sorts of trees,” are represented by Josephus as “inviting the most slothful to take pains in its cultivation.” And the other provinces of the Holy Land are also described by

¹ Josephus' Wars, book iii. chap. iii. § 2.

² Schulze, quoted by Malte-Brun, vol. ii. p. 148.

³ Isa. xxvii. 11.

him as having “abundance of trees, full of autumnal fruit, both that which grows wild and that which is the effect of cultivation.”¹ Tacitus relates, that, besides all the fruits of Italy, the palm and balsam-tree flourished in the fertile soil of Judea. And he records the great carefulness with which, when the circulation of the juices seemed to call for it, they gently made an incision in the branches of the balsam, with a shell or pointed stone, not venturing to apply a knife.² No sign of such art or care is now to be seen throughout the land. The balsam-tree has disappeared where it long flourished; and hardier plants have perished from other causes than the want of due care in their cultivation. And instead of relating how the growth of a delicate tree is promoted, and the medicinal liquor, at the same time, extracted from its branches, by a nicety or perfectness of art worthy of the notice of a Tacitus, a different task has fallen to the lot of the traveller from a far land, who describes the customs of those who now dwell where such arts were practised. “The olive-trees (near Arimathea) are daily perishing through age, the *ravages* of contending factions, and even *from secret mischief*. The Mamelouks having cut down all the olive-trees, for the pleasure they take in destroying, or to make *fires*, Yaffa has lost its greatest convenience.”³ Instead of “abundance of trees being still the effect of cultivation,” such, on the other hand, has been the effect of these ravages, that many places in Palestine are now “absolutely destitute of fuel.” Yet in this devastation, and in all its progress, may be read the literal fulfilment of the prophecy, which not only described the

¹ Josephus' Wars, book iii. chap. iii. sect. 4.

² Taciti Hist. lib. v. cap. vi.

³ Volney's Travels, vol. ii. pp. 332, 333.

desolate cities of Judea as a *pasture of flocks*, and as places for the calf to feed and lie down, and consume the branches thereof; but which, with equal truth, also declared, *when the boughs thereof are withered, they shall be broken off; the women come and set them on fire:*

For it is a people of no understanding. “The most simple arts are in a state of barbarism. The sciences are *totally* unknown.”¹

While such, in literal confirmation of the prophecy, is the testimony of Volney, Burckhardt as unconsciously and incidentally remarks, that such an undertaking as that of clearing the rubbish which prevents water from flowing into an ancient cistern, in order to render it useful to themselves, is “an undertaking far beyond the views of the wandering Arabs.” The manner in which they destroy a whole tree that the *withered branches* may be broken off and set on fire, has been already noticed. And reckless as they are of all but their immediate wants, many a goodly tree has thus fallen, that the withered boughs might, night after night, supply fuel for their fires, till no fruit or shelter be found on the desolated spot; and where such a practice prevails, the bare desert is extended over other plains than that of Sharon. But the Bedouins who kindle their fires at the roots of the finest trees, are not the only inhabitants who give this predicted proof, that the inhabitants of the land are a *people of no understanding*. Near to the village of Sandianeh, on the south-east base of the range of Carmel, where, from the abundance of wood, the pruning-knife would supply fuel for a far larger population, one of the finest oaks, ten feet in circumference, had been burnt at the root, around which lay some of the branches withering into

¹ Volney's Travels, vol. ii. p. 442.

firewood. Close by the sources of the Jordan, as they gush copiously from the ground, amidst all but impenetrable thickets of brambles, and other thorny plants, which a little art would convert into heaps of brushwood, the writer measured a magnificent oak, upwards of fifteen feet in circumference, which was burnt close to the ground to the depth of three feet and a half, or nearly from side to side; and hence, though containing solid wood enough to floor a mansion, was fast withering away, that its branches might be broken off to form *fires* for worse than Goths who had no sense to convert the noble tree to any better use, nor ingenuity to form an axe to fell it, nor *understanding* or taste to spare the finest oak that shaded the fountain of Jordan; while in strange contrast, they let alone the *briars* that flourish luxuriantly on the site of Dan, and that were to come up upon the cities of Israel. In the north of Syria we saw thousands of pines that had been burnt at the root, whose large and once lofty stems, that would well have formed masts for many navies, were rotting on the ground, after the *branches* had been *broken off*. Causes are thus visible at this day, which, though originating in ignorance, as well as in the ravages of contending factions and secret mischief—solve the mystery of bare and desolated plains, where even fruit trees were proverbial for their abundance. Judea, in the days of Josephus, had abundance of trees, and was full of autumnal fruit. But now, with very limited exceptions, its hills are bare; and branches are broken off where trees are not suffered to grow to any height. On his first visit to Jerusalem, the author, seeing several women carrying on their heads loads of branches into that city—where Solomon made cedars like the sycamores in the valley for abundance—was informed, on questioning his friend

Mr Nicolayson, that such, except for ovens, was the only fuel. On his second visit, on the way from Jerusalem to Hebron, he met two women with loads of firewood *burnt* at the ends and withered, who were followed by two men with four asses similarly laden; and he passed, in some places, many bushes of the evergreen oak, several of the largest of which, the earliest prey, had been burnt at the root, and the wood carried away; and the region that, with partial exceptions, was stripped of its covering, seemed to be spreading farther and farther from Jerusalem, as from other villages in the land not yet desolated by the Bedouins.

Upon the land of my people shall come up thorns and briars, &c. Mahometan destroyers of Syria, to whom it was unlawful to drink "the fruit of the vine," caused the vines to be rooted up, and way was thus made for thorns and briars to replace them. Terraced hills that were previously covered with the shadows of the vine, and dropped down new wine, have now these base substitutes as their only clothing, scarcely covering their nakedness. And the time is come, and long has been, that *every place where there were a thousand vines at a thousand silverlings, it is for briars and thorns.* "The earth," says Volney, "produces only *briars* and wormwood."¹ A thorny shrub (*merar*) abounds throughout the desolated hills and plains of Palestine. Some of the former are so closely beset, in many places, with thorns, that they can only be ascended with great difficulty; and in many places, especially in the richest watered spots, a profusion of matted thorny plants present an impenetrable barrier: and briars sometimes cannot be counted, where each of

¹ Ruins, p. 9.

a thousand vines had once its price. "The whole district of Tiberias," well adapted for the cultivation of the vine, and embracing some of the most fertile regions of Syria, is, in the words of Burekhardt, "covered with the thorny shrub merar."¹

*Your highways shall be desolate.*² *The highways lie waste; the wayfaring man ceaseth.*³ So great must have been the intercourse, in ancient times, between the populous and numerous cities of Judea, and so much must that intercourse have been increased by the frequent and regular journeyings, from every quarter, of multitudes going up to Jerusalem to worship, in observance of the rites, and in obedience to the precepts of their law, that scarcely any country ever possessed such means of crowded highways, or any similar reason for abounding so much in wayfaring men. In the days of Isaiah, who uttered the latest of these predictions, "the land was full of horses, neither was there any end of their chariots." And there not only subsist to this day in the land of Judea, numerous remains of paved ways formed by the Romans at a much later period, and "others evidently *not* Roman;"⁴ but among the precious literary remains of antiquity which have come down to our times, three Roman itineraries are to be numbered, that can here be confidently appealed to. From these, and from the testimony of Arrian and Diodorus Siculus, as well as of Josephus and Eusebius, it appears, as Reland has clearly shown, that in Palestine, long after it came under the power of the Romans, and after it was greatly debased from its ancient glory, there were forty-two different highways, (*viæ publicæ*), all being dis-

¹ Burekhardt's Syria, p. 333.

² Levit. xxvi. 22.

³ Isaiah xxxiii. 8.

⁴ General Straton's MS.

tinctly specified, which intersected it in various directions.¹ There were, besides, Roman roads from Antioch on the north, from Ctesiphon upon the Euphrates, on the east, and from Akaba on the Red Sea, on the south, to Jerusalem. Yet the prophecy is literally true. "In the interior part of the country there are neither great roads, nor canals, nor even bridges over the greatest part of the rivers and torrents, however necessary they may be in winter. Between town and town there are neither posts nor public conveyances. Nobody travels alone, from the insecurity of the roads. One must wait for several travellers who are going to the same place, or take advantage of the passage of some great man who assumes the office of protector, but is more frequently the oppressor of the caravan. The roads in the mountains are extremely bad; and the inhabitants are so far from levelling them, that they endeavour to make them more rugged, in order, as they say, to cure the Turks of their desire to introduce their cavalry. It is remarkable that there is not a waggon or a cart in all Syria."² "There are," continues Volney, "no inns anywhere. The lodgings in the khans (or places of reception for travellers) are cells where you find nothing but bare walls, dust, and sometimes scorpions. The keeper of the khan gives the traveller the key and a mat, and he provides himself the rest. He must therefore carry with him his bed, his kitchen utensils, and even his provisions; for frequently not even bread is to be found in the villages."³ "There are no carriages in the country," says another traveller, "under any denomination." "Among the hills of Palestine,"⁴

¹ Relandi *Palæstina ex monumentis veteribus illustrata*, tom. i. lib. ii. cap. iii. iv. v. pp. 405, 425.

² Volney's *Travels*, vol. ii. pp. 417, 419.

³ *Ibid.* pp. 417—419.

⁴ Wilson's *Travels*, p. 100.

according to a third witness, "the road is impassable; and the traveller finds himself among a set of infamous and ignorant thieves, who would cut his throat for a far-thing, and rob him of his money for the mere pleasure of doing it."¹ "Generally speaking," says Dr Bowring, in the Parliamentary Report, "the roads in Syria are in a deplorable condition; in the rainy season, indeed, travelling is almost impossible. I understand that roads are scarcely, if ever, repaired. Wheel-carriages, of course, cannot be employed."² Every traveller can bear witness to the same fact. In a country where there is a total want of wheel-carriages of every description, *the highways*, however excellent and numerous they once might have been, must *lie waste*; and where such dangers have to be encountered at every step, and such privations at every stage, it is not now to be wondered that the *way-faring man ceaseth*. But let the disciples of Volney tell by what dictates of human wisdom the whole of his description of these existing facts was summed up, in a brief sentence, by Moses and Isaiah; by the former, thirty-three, and, by the latter, twenty-five centuries past.

*I will send wild beasts among you which shall devour your cattle!*³ *I will make you waste,—and I will send upon you evil beasts, &c.*⁴ Palestine, to this day, is overrun by wild beasts. Hyenas, lynxes, wild boars, bears, foxes, wolves, and jackals abound both in the mountains and plains. After sunset the Bedouin fires, especially in the south, where flocks abound, are seen blazing at various distances over the face of the country, in order to save the cattle, gathered together, from being devoured

¹ Richardson's Travels, vol. ii. p. 225.

² Report of Syria, p. 46.

³ Deut. xxvi. 22.

⁴ Ezek. v. 14, 17.

by the wild beasts. Sleeping in a tent at Nabulus, the author was wakened by the howlings of wild beasts, and the responding and mingled barking of dogs. On the sea-shore, at the foot of Carmel, two lynxes were seen late at night at the door of an adjoining tent. And though detached from the other mountains of Judea, and situated on the sea-side, Carmel is still, as it has long been, "a habitation of wild beasts."¹ The writer was there informed by Lord Rokeby that one of his servants had seen many hyenas at Jenin, of which he counted sixteen; and another stated that the number was immense. And, at the same time, Lord Claude Hamilton stated that, on the plain of Jericho and the banks of the Jordan, he had seen wild boars and innumerable traces of them. Even in the day time, the wolf, the fox, the wild boar, the jackal, and the hyena, are occasionally seen (as may here be personally testified,) by the passing traveller. As Mr Buckingham was travelling on the east of the Jordan, near to the ruined town of Fahaez, two large boars, seemingly ferocious, and wild as any he had seen, rushed forth from the surrounding woody thickets; and near to Zey, another ruined town, overgrown with trees, a place in which there was *abundance of pines*, was, he was assured, a favourite haunt of *wild boars*, which he could easily credit, "as there were a number of places then visible in which they had very recently muzzled up the fresh earth in search of roots as food."² The woods that fringe the Jordan are the resort of wild boars. "In the *wooded parts* of Mount Tabor are wild boars and ounces."³

¹ Mariti's Travels, vol. ii. p. 140.

² Buckingham's Travels among the Arab Tribes, pp. 64, 121, 122.

³ Burckhardt, p. 335.

The Lord hath not yet returned to visit the vineyard which his own right hand did plant; and of the land of Judea, which he gave to the seed of Abraham by an everlasting covenant, it may literally be said, *The boar out of the wood doth waste it, and the wild beast of the field doth devour it.*¹ But looking beyond the time of these grievous desolations, the promise stands sure, "I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." But to this day the prophetic denunciation retains its undiminished as unrepealed power.

*Thou shalt carry much seed into the field, and shalt gather but little in: for the locust shall consume it—all thy trees and fruit of thy land shall the locust consume. That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar*² *eaten.*³ "It was," says Burckhardt at Naeme, east of the lake of Tiberias, in the plains of Bashan, "that I saw for the first time, a swarm of locusts; they so completely covered the surface of the ground, that my horse killed numbers of them at every step, whilst I had the greatest difficulty in keeping from my face those which rose up and flew about." He describes one species, the flying locust, that feeds only upon the leaves of *trees* and vegetables, and the wild herbs of the desert, sparing the wheat and barley: and another species, the devouring locust, "which devour whatever

¹ Ps. lxxx. 13.

² "*Chasil*, alterum locusti genus," another species of locust. Arius Montanus.

³ Deut. xlviii. 42; Joel i. 3, 4.

vegetation they meet with, and are the terror of the husbandman." He was told that the offspring of the former produced in Syria partake of the voracity of the latter, and like them prey upon the crops of grain.¹ What the one leaves the other eats : and both the leaves of the *trees of the field* and the *fruits of the land* are thus consumed by the locusts. In the mountains of Gilead, the writer (in 1844) saw the plants on the ground covered with locusts ; and in the plain, in the way to Damascus, so closely did they cover them, that as those who accompanied him passed through them in a line, a cloud of locusts arose along it, and diverging for a little from the path, he was soon forced to resume it, as the locusts rose so thickly around him that it was impossible to defend his face as they flew *to and fro*, when raised from the ground which they literally covered. In the following year, "the want of rain rendered the Hauran a desert ; and the locusts overspread the land like a cloud, eating and devouring every thing before them."²

The spoilers shall come upon all high places through the wilderness. The robbers shall enter into it, &c. The land of Israel has not only been given into the hands of strangers for a prey, and unto the wicked of the earth for a spoil, as foreign nations have successively subjugated and despoiled it ; but it has also been the prey of bordering marauders, to whose assaults it has for ages been exposed. "These precautions, on the part of travellers, are above all necessary in the countries exposed to the Arabs, such as Palestine and the whole frontier of

¹ Burckhardt's Syria, p. 238.

² Letter from the Rev. Mr Graham, Damascus. Missionary Record of the Free Church of Scotland, vol. ii. p. 258.

the desert.”¹ “The Arabs are plunderers of the cultivated lands, and robbers on the highroads.—On the slightest alarm the Arabs cut down their (the peasants’) harvests, seize their flocks, &c. The peasants with good cause call them thieves. The Arab makes his incursions against hostile tribes, or seeks plunder in the country or on the highways. He became a *robber* from greediness, and such is in fact his present character. A plunderer rather than a warrior, the Arab attacks only to despoil.² Such is the systematic spoliation and robbery to which the inhabitants of Palestine have been subjected for ages.

The inhabitants of Jerusalem, and of the land of Israel shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. “In the great cities” (in Syria, none of which are in the Holy Land) “the people have much of that dissipated and careless air which they usually have with us, because there, as well as here,” says Volney, alluding to France, “inured to suffering from habit, and devoid of reflection from ignorance, they enjoy a kind of security. Having nothing to lose, they are in no dread of being plundered. The merchant, on the contrary, lives in a state of perpetual alarm, under the double apprehension of acquiring no more, and losing what he possesses. He trembles lest he should attract the attention of rapacious authority, which would consider an air of satisfaction as a proof of opulence and the signal for extortion. The same dread prevails throughout the villages, where every peasant is afraid of exciting

¹ Volney’s Travels, vol. ii. p. 417.

² Ibid. chap. xxiii.

the envy of his equals, and the avarice of the Aga and his soldiers. In such a country, where the subject is perpetually watched by a despoiling government, he must assume a serious countenance for the same reason that he wears ragged clothes;"¹ or, as the description might appropriately have been concluded, in the very words of the prophet, "because of the violence of them that dwell therein."

They shall be ashamed of your revenues. "From the state of the contributions of each pachalic, it appears that the annual sum paid by Syria into the Kasna, or treasury of the Sultan, amounts to 2345 purses; viz.

For Aleppo.....	800 purses.
Tripoli.....	750
Damascus.....	45
Acre.....	750
Palestine.....	—

2345 purses;

which are equal to 2,931,250 livres," or £122,135 sterling. After the specification of some incidental sources of revenue, it is added, "we cannot be far from the truth, if we compute the total of the Sultan's revenue from Syria to be 7,500,000 livres," (£312,500 sterling,) or less than the third part of one million sterling, and less than a seventh part of what it yielded, in tribute, unto Egypt, long after the prophecies were sealed. This is the whole amount that a government which has reached the acme of despotism, and which accounts pillage a right and all property its own, can extort from impoverished Syria. But, insignificant as this sum is, as the revenues of those extensive territories which included in ancient

¹ Volney's Travels, vol. ii. pp. 477, 478.

² Ibid. p. 860.

times several opulent and powerful states, the greater part must be deducted from it, before estimating the pitiful pittance, which, under the name of revenue, its oppressive masters can now drain from the land of Israel. A single glance at the preceding statement affords the obvious means of distinguishing the comparative desolation and poverty of the different provinces of Syria. And the least unproductive of these in revenue, the pachalics of Aleppo and Tripoli, and a considerable portion of what now forms the pachalic of Acre, were not included within the boundaries of ancient Judea. Palestine, containing the ancient territory of Philistia, and part of Judea, was then gifted in whole, by the Sultan, to two individuals. The very extensive pachalic of Damascus, so unproductive of revenue, includes Jerusalem, and a great proportion of ancient Judea; so that of it, even with greater propriety than of the rest, it may be said, *they shall be ashamed of your revenues*. Under the Egyptian government of Mehemet Ali, the revenues of Syria, though increased, came far short of the expenditure. "It cannot be doubted," says Dr Bowring, "that the possession of Syria is very onerous, in a pecuniary point of view, to the Pacha. It is the generally received opinion that the 35,000 purses (L.175,000 sterling) which are paid in tribute to the Porte, are (were) usually paid by Egypt. Thus an enormous amount of the surplus revenues of the Viceroy's territories in Africa are swallowed up by his Asiatic possessions. Large amounts are imported into Syria and from Egypt."

I will bring your sanctuaries into desolation. I will destroy the sanctuaries of Israel. I will destroy your high places. These holy places shall be defiled. The

¹ Parliamentary Report, p. 25.

testimony of the sceptical Gibbon may here be adduced in literal illustration of both these predictions, “ After the final *destruction of the stately temple* of the Jewish nation by the arms of Titus and Hadrian, *a ploughshare was drawn over the consecrated ground, as a sign of perpetual interdiction.* Sion was deserted, and the vacant space of the lower city was filled with the public and private edifices of the Ælian colony, which spread over the adjacent hill of Calvary. *The holy places were polluted* with the monuments of idolatry ; and either by design or accident, *a chapel was dedicated to Venus*, on the spot which had been sanctified by the death and resurrection of Christ.”¹ Omar, on the first conquest of Jerusalem by the Mahometans, erected a mosque on the site of the temple of Solomon : and jealous as the God of Israel is, that his glory be not given to another, the unseemly, and violent, and sometimes bloody contentions among professing Christians—that to this day can only be suppressed by the thongs of the police of the Moslem governor of Jerusalem—in the chief of their holy days, and in the church of the holy sepulchre around the reputed tomb of the Author of the faith they dishonour,—bear not a feebler testimony, in the present day, than the preceding fact has borne for ages to the truth of this prediction. The frenzied zeal of crusading Christians could not long rescue the holy sepulchre from the heathen who defiled it, though, with that intent, Europe then poured like a torrent upon Asia. But in the land called holy, other *sanctuaries* than the temple of Jerusalem have been brought into desolation : and the *holy places* have been polluted with other things than the monuments of idolatry, or religious rites akin to pagan orgies, but disgrace-

¹ Gibbon's Hist. vol. iv. p. 100, c. 23.

ful to the Christian name. *I will bring the worst of the heathen and they shall possess their houses; I will also make the pomp of the strong to cease; and their holy places shall be defiled.*¹ The high places of Israel have long been destroyed. Heathens have possessed the houses of the land, and Mahometans still hold as their own most of those that remain. *The pomp of the strong has ceased; the forts and towers are for dens:* but the most magnificent ruin are those of temples. Pagan sanctuaries that succeeded the high-places of Israel, and churches without number, that also succeeded the synagogues of the land, have alike been *brought to desolation*. Tadmor, (Palmyra,) built by Solomon, has its ruined temples, to which in modern times it owes its renown. That of Baalbec is a still more splendid ruin; and the sun, to whose idolatrous worship it was erected, ripens the wild plants that have come up on its broken images, and cover its buried altars. These "two renowned remains of antiquity," that once towered in grandeur to the honour of Baal, are, in their *desolation*, witnesses for the living God. Geraza, too, has both its ruined temples and churches. *Thistles* in that land have *come over* many other altars than those of Bethel. One upwards of ten feet high was measured by the writer, beside a fallen altar in a ruined church at Gerash, where Christian emblems are conjoined with the pagan tokens of empty niches in broken walls; and another altar lies in the untrodden street. The altars of Samaria have been cast down like its other stones into the valley, and lie there, as may be seen, where the beasts of the field do eat. Those of Cæsarea Philippi lie indiscriminately among its ruins, and *there does the calf feed, and there does he lie down, and consume*

¹ Ezek. vii. 24.

the branches that shadow them.—Though he crossed not the Jordan, nor traversed the land, Maundrell relates, in his *journey from Aleppo to Jerusalem*, that “perhaps not fewer than a hundred ruined churches came in our way.”¹ Many a desolate sanctuary is now a lair for beasts: and many *holy places* are in the strictest sense literally *defiled* to this day, even where villages still exist, and heathens, and others not better than they, possess houses where cities stood. The cathedral of Tartous, or Orthosia,—a hundred and thirty feet long, ninety-three broad, and sixty-one high—the most entire in all the land, with its walls, columns, arches, aisles, and roof unbroken, is still, as we saw it, what it was a hundred and sixty years ago when visited by Maundrell, as since by others, “a stall for cattle.”² The cathedral of Cæsarea is as open to wild beasts and as fitted for their dens as any of its towers—and its large vault is occupied by myriads of fleas. The walls of the principal ruin of Athlite, once those of a large church, enclose hovels and heaps of dung. The niches in the walls of the cathedral of Tyre, not empty now as seen by former travellers, seem to be hid from view by an immense dunghill, accumulated, in continued *defilement* of one of the most celebrated of the *holy places* in the land; while, in striking contrast, according to another prophetic word, fishers, at a few yards’ distance, *spread their nets*, and are still spreading them, over the ruins of Old Tyre buried *in the midst of the sea*, on a place bare *like the top of a rock*, and clean as the sand that is washed by the ocean. *The high-places are desolate. The sanctuaries are destroyed. The altars are laid waste. The idols are broken and have ceased. And the holy places are defiled.*

¹ Maundrell’s Travels, p. 65.

² Ibid. p. 25. Pococke, Buckingham.

Instead of viewing separately each special prediction, the prophecies respecting the desolation of the land of Judea are so abundant, that several may be grouped together; and their meaning is so clear that any explanatory remarks would be superfluous. Nor is the evidence of their complete fulfilment indistinct, or difficult to be found; for Volney illustrates six predictions in a single sentence, to which he subjoins a reflection, not less confirmatory than the whole, of prophetic inspiration.

"I will destroy your high places, and bring your SANCTUARIES into desolation.¹ The PALACES shall be forsaken.² I will destroy the remnant of the sea-coast. I will make your cities waste. The multitude of the city shall be left, the habitation forsaken, &c. The land shall be utterly spoiled.³ I will make the land more desolate than the wilderness. "The temples are thrown down—the palaces demolished—the ports filled up—the towns destroyed—and the earth, stripped of inhabitants, seems a dreary burying-place."⁴

Such is one sentence of a book which was written to disprove and to deride revelation, and which, not less perhaps than any other, has caused or confirmed the scepticism of innumerable thousands. And having tendered this testimony, Volney, taking God's name in vain, thus exclaims, in confirmation of his word, "Good God! from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so *strikingly changed*? Why are so many *cities destroyed*? Why is not that ancient population reproduced and perpetuated?—I wandered over the country; I traversed the provinces; I enumerated the kingdoms of Damascus and Idumea, of

¹ Lev. xxvi. 30, 31. ² Isaiah xxxii. 14. ³ Isaiah xxiv. 3.

⁴ Volney's Ruins, chap. xi. p. 8.

Jerusalem and Samaria. This Syria, SAID *I to myself*, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What are become of so many productions of the hands of man! What are become of those ages of abundance and of life?" &c.¹ Seeking to be wise, men become fools, when they trust to their own vain imaginations, and will not look to that word of God, which is as able to confound the wise, as to give understanding to the simple. These words, from the lips of a great advocate of infidelity, proclaim the certainty of the truth which he was too blind or bigoted to see. For not more unintentionally or unconsciously do *many* illiterate Arab *pastors*, or herdsmen, verify one prediction, while they literally *tread* Palestine *under foot*, than Volney the academician, himself verifies another, while, speaking in his own name, and the spokesman also of others, he thus confirms the unerring truth of God's holy word, by what he *said*, as well as by describing what he saw. *The generation to come of your children that shall rise up after you, and THE STRANGER THAT SHALL COME FROM A FAR LAND, shall SAY, when they see the plagues of that land, and the sickness which the Lord hath laid upon it, Wherefore hath the Lord done this unto the land? what meaneth the heat of this great anger?*²

It is no "secret malediction," spoken of by Volney, which God has pronounced against Judea. It is the curse of a broken covenant that rests upon the land—the consequences of the iniquities of the people, not of those only who have been plucked from off it, and scattered throughout the world, but of those also that dwell therein. The ruins of empires originated not from the regard which

¹ Volney's Ruins, chap. xi. p. 8. ² Deut. xxix. 22–24.

mortals paid to revealed religion, but from causes diametrically the reverse. Neither Jews nor Christians who possessed a revelation, were the desolators; under them Judea flourished. The destruction of Jerusalem, and of the cities of Palestine, was the work of the Romans, who were pagan idolators; and the devastation, in more recent ages, was perpetuated by the Saracens and Turks, believers in the impostor Mahomet, and the desolations were wrought by the enemies of the Mosaic and Christian dispensations. The desolations are not of divine appointment, but only as they have followed the violations of the laws of God, or have arisen from thence. The virtual renunciation of a holy faith brought on destruction. And none other curses have come upon the land than those that are written in the book. The character and condition of the people are not less definitely marked, than the features of the land that has been smitten with a curse because of their iniquities. And when the unbeliever asks, wherefore hath the Lord done this unto the land, the same word which foretold that the question would be put, supplies an answer and assigns the cause. *Then shall men say, Because they have forsaken the covenant of the Lord God of their fathers, &c.*¹

*The land is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant: therefore hath the curse devoured the land,*² &c. These expressive words, while they declare the cause of the judgments and desolations, denote also the great depravity of those who were to inhabit the land of Judea during the time of its desolation, and while its ancient inhabitants were to be "scattered abroad." And although the ignorance of

¹ Deut. xxix. 25.² Isaiah xxiv. 25.

those who dwell therein may be pitied, their degeneracy will not be denied. The ferocity of the Turks, the predatory habits of the Arabs, the abject state of the few poor Jews who are suffered to dwell in the land of their fathers, the base superstitions of the different Christian sects,—the frequent contentions that subsist among such a mingled and diversified people, and the gross ignorance and great depravity that prevail throughout the whole, have all sadly changed and stained the moral aspect of that country, which from sacred remembrances is denominated the Holy Land,—have converted that region, where alone in all the world, and during many ages, the only living and true God was worshipped, and where alone the pattern of perfect virtue was ever exhibited to human view or in the human form, into one of the most degraded countries of the globe, and, in appropriate terms, may well be said to have *defiled the land*. And it has been defiled throughout many an age. The Father of mercies afflicteth not willingly, nor grieveth the children of men. Sin is ever the precursor of the actual judgments of Heaven. It was on account of their idolatry and wickedness that the ten tribes were earliest plucked from off the land of Israel. The blood of Jesus, according to their prayer, and the full measure of their iniquity, according to their doings, were upon the Jews and upon their children. Before they were extirpated from that land which their iniquities had defiled, it was drenched with the blood of more than a million of their race. Judea afterwards had a partial and temporary respite from desolation, when Christian churches were established there. But in that land, the nursery of Christianity, the seeds of its corruption, or perversion, began soon to appear. The moral power of religion decayed, its *simplicity* was abandon-

ed, and the nominal disciples of a pure faith “broke the everlasting covenant.”¹ The doctrine of Mahomet,—the Koran or the sword,—was the scourge and the cure of apostacy; but all the native impurities of the Mahometan creed succeeded to a grossly corrupted form of Christianity. Since that period, hordes of Saracens, Egyptians, Fatimites, Tartars, Mamelukes, Turks, (a combination of names of unmatched barbarism, at least in modern times,) have, for the space of twelve hundred years, *defiled the land* of the children of Israel with iniquity and with blood. And in very truth the prophecy savours not in the least of hyperbole,—*the worst of the heathen shall possess their houses. And the holy places shall be defiled.* But the defilement of the land, no less than that of the holy places, is not yet cleansed away. And Judea is still defiled to this hour, not only by oppressive rulers, but by an unprincipled and a lawless people. “The barbarism of Syria,” says Volney, “is complete.”² “I have often reflected,” says Burckhardt, in describing the dishonest conduct of a *Greek priest* in the Hauran, (but in words that admit of too general an application,) “that if the English penal laws were suddenly promulgated in this country, there is scarcely any man in business, or who has money dealings with others, who would not be liable to transportation before the end of the first six months.”³ “Under the name of Christianity, every degrading superstition and profane rite, equally remote from the enlightened tenets of the gospel and the dignity of human nature, are professed and tolerated. The pure gospel of Christ, everywhere the herald of civilization and of science, is almost as little known in the Holy Land as in

¹ Isaiah xxiv. 5.

² Volney's Travels, vol. ii. p. 442.

³ Burckhardt's Travels in Syria, p. 89.

California or New Holland. A series of legendary traditions, mingled with remains of Judaism, and the wretched phantasies of illiterate ascetics, may now and then exhibit a glimmering of heavenly light; but if we seek for the effects of Christianity in the land of Canaan, we must look for that period, when the desert shall blossom as the rose, and the wilderness become a fruitful field."¹ Maundrell specially remarks, concerning the hundred churches which he and those who accompanied him saw, that "though their other parts were totally demolished, yet the east end we always found standing and tolerably entire."² These very walls and any others of churches that still stand, sometimes solitary amidst fallen cities, are all witnesses, by the niches, like those of heathen temples, which they hold up to view, that the curse has not fallen causeless; but that the *predicted* cause of the desolating judgments is as clear, as are the niches—or other Christian emblems (falsely so called)—in the walls, or the words of the text; and may be as plainly seen as are the *altars* that lie among the ruins. *The land is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant: therefore hath the curse devoured the land, and*

They that dwell therein are desolate. "The government of the Turks in Syria is a pure military despotism, that is, the bulk of the inhabitants are subject to the caprices of a faction of armed men, who dispose of every thing according to their interest and fancy." In each government the pacha is an absolute despot. In the villages, the inhabitants, limited to the mere necessities

¹ Clarke's Travels, vol. ii. p. 405.

² Maundrell's Travels, p. 65.

of life, have no arts but those without which they cannot subsist." "There is no safety without the towns, nor security within their precincts."¹ *And*

Few men left. While their character is thus depraved and their condition miserable, their number is also small indeed, as the inhabitants of so extensive and fertile a region. After estimating the number of inhabitants in Syria, in general, Volney remarks; "So feeble a population in so excellent a country may well excite *our astonishment*, but this will be increased, if we compare the present number of inhabitants with that of ancient times. We are informed by the philosophical geographer, Strabo, that the territories of Yamnia and Yoppa, in Palestine alone, were formerly so populous as to bring forty thousand armed men into the field. At present they could scarcely furnish three thousand. From the accounts we have of Judea, in the time of Titus, which are to be esteemed tolerably accurate, that country must have contained four millions of inhabitants. If we go still farther back into antiquity, we shall find the same populousness among the Philistines, the Phœnicians, and in the kingdoms of Samaria and Damaseus."² Thus, on a comparison of the ancient and the existing population, that country does not now contain above a tenth part of the number of inhabitants, which it plentifully supported exclusively from their industry and from the rich resources of its own luxuriant soil, for many successive centuries; and how could it possibly have been imagined that this identical land would ever yield so scanty a subsistence to the desolate dwellers therein, and that there would be so *few men left?*

¹ Volney's Travels, vol. ii. pp. 370, 376, 380.

² Ibid. vol. ii. p. 366.

*The mirth of the tabret ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.*¹ Instrumental music was common among the Jews. The tabret, and the harp, the cymbal, the psaltery, and the viol, and other instruments of music, are often mentioned as in familiar use among the Israelites, and regularly formed a great part of the service of the temple. At the period when the prediction was delivered, the harp, the viol, and the tabret, and pipe, and wine were in their feasts; and even though the Jews have long ceased to be a nation, the use of these instruments has not ceased from among them. But in the once happy land of Judea, the voice of mirthful music is at rest. In a general description of the state of the arts and sciences in Syria, including the whole of the Holy Land, Volney remarks, that adepts in music are very rarely to be met with. "They have no music but vocal; for they neither know nor esteem *instrumental*; and they are in the right, for such instruments as they have, not excepting their flutes, are detestable."² *The mirth of the tabret ceaseth, the joy of the harp ceaseth.*

But this is not the sole instance in which the melancholy features of that desolate country seem to be transferred to the minds of its inhabitants. And the plaintive language of the prophet (the significancy of which might well have admitted of some slight modification, if one jot or tittle could pass away till all be fulfilled) is true to the very letter, when set side by side, unaided by one syllable of comment, with the words of a bold and avowed unbeliever.

All the merry-hearted do SIGH; they shall not drink wine with a song; all joy is darkened, the mirth of the land

¹ Isaiah xxiv. 8.

² Volney's Travels, vol. ii. p. 439.

*is gone. Their shouting shall be no shouting.*¹ “Their performance” (singing) “is accompanied with sighs and gestures. They may be said to excel most in the *melancholy* strain. To behold an Arab with his head inclined, his hand applied to his ear, his eyebrows knit, his eyes languishing; to hear his plaintive tones, his *sighs* and sobs, it is almost impossible to refrain from tears.”² If any further illustration of the prediction be requisite, the same ill-fated narrator of facts exhibits anew the visions of the prophet. From his description (chap. xl.) of the manner and character of the inhabitants of Syria, it is obvious that melancholy is a predominating feature. “Instead of that open and cheerful countenance, which we either naturally possess or assume, their behaviour is serious, austere, and melancholy. They rarely laugh; and the gaiety of the French appears to them a fit of delirium. When they speak, it is with deliberation, without gesture, and without passion; they listen without interrupting you; they are silent for whole days together: and by no means pique themselves on supporting conversation. Continually seated, they pass whole days musing, with their legs crossed, their pipes in their mouths, and almost without changing their attitude. The orientals, in general, have a grave and phlegmatic exterior; a stayed and almost listless deportment; and a serious, nay, even sad and melancholy countenance.”³ Having thus explicitly stated the fact, Volney, by many arguments, equally judicious and just, most successfully combats the idea that the climate and soil are the radical cause of so striking a phenomenon; and after assigning a multiplicity of facts from ancient history, which completely dis-

¹ Isaiah xxiv. 7, 9.

² Volney's Travels, pp. 439, 440.

³ Volney's Travels, vol. ii. pp. 461, 476.

prove the efficacy of such causes, he instances that of the Jews, "who, limited to a little state, never ceased to struggle for a thousand years against the most powerful empires.¹ If the men of these nations were inert," he adds, "what is activity? If they were active, where then is the influence of climate? Why, in the same countries, where so much energy was displayed in former times, do we at present find such profound indolence?" And having thus relieved the advocate for the inspiration of the Scriptures from the necessity of proving that the contrast in the manner and character of the present and of the ancient inhabitants of Syria is (even now, when the change is become matter of history and observation, and when the circumstances respecting it are known,) incapable of solution from any natural causes, such as by some conceivable possibility might have been foreseen, he proceeds to point out those real, efficacious, and efficient causes, viz. the mode of government, and the state of religion and of the laws, the nature of which no human sagacity could possibly have descried, and which came not into existence or operation in the manner in which they have so long continued, for many ages subsequent to the period when their full and permanent effect was laid open to the full view of the prophets of Israel. The fact, thus clearly predicted and proved, is not only astonishing as referable to the inhabitants of Judea, and as exhibiting a contrast, than which nothing, of a similar kind, can be more complete; but it is so very contradictory to the habits of men and customs of nations, that it is totally inexplicable how, by any human means, such a fact, even singly, could ever have been foretold. From the congregated groups of savages, cheered by their simple instruments of

¹ Volney's Travels, vol. ii. p. 464.

music, exulting in their war-songs, and revelling in their mirth, to the more elegant assemblages of polished society, listening with delight to the triumphs of music; from the huts of the wilderness to the courts of Asia and of Europe; and from the wilds of America, the jungles of India, and even the deserts of central Africa, to the meadows of England, the plains of France, or the valleys of Italy; the experience of mankind in every clime,—except partially where the blasting influence of the crescent is felt,—proclaims as untrue to nature the predicted fact, which actually has been permanently characteristic of the inhabitants of the once happy land of Israel. The fact perhaps would have been but slowly credited, and the synonymous terms of the ample description and of the repeated prophecies might have been reckoned the fiction of a biassed judgment, had a Christian, instead of Volney, been the witness.

*They shall not drink wine with a song. Strong drink shall be BITTER unto them that drink it.*¹ The more closely that the author of the *Ruins of Empires* traces the causes in which the desolation of these regions, and the calamities of the inhabitants, originate, he supplies more abundant data for a demonstration that the prophecies respecting them cannot but be Divine. “One of the chief sources,” continues Volney, “of gaiety with us, is the social intercourse of the table, and the use of wine. The orientals (Syrians) are almost strangers to this double enjoyment. Good cheer would infallibly expose them to extortion, and wine to corporal punishment, from the zeal of the police in enforcing the precepts of the Koran. It is with great reluctance the Mahometans tolerate the Christians the use of a liquor they envy them.”² To this

¹ Isaiah xxiv. 9.

² Volney's Travels, vol. ii. p. 480.

statement may be subjoined the more direct but equally unapplied, testimony of recent travellers. "The wines of Jerusalem," says Mr Joliffe, "are most execrable. In a country where every species of vinous liquor is strictly prohibited by the concurrent authorities of law and gospel, a single fountain may be considered of infinitely greater value than many wine-presses."¹ Mr Wilson relates, that the wine drunk in Jerusalem is probably the very worst to be met with in any country.² While the intolerance and despotism of the Turks, and the rapacity and wildness of the Arabs, have blighted the produce of Judea, and render abortive all the influence of climate, and all the fertility of that land of vines, the unnatural prohibition of the use of wine, and the rigour with which that prohibition is enforced, have peculiarly operated against the cultivation of the vine, and turned the treading of the wine-press into an odious and unprofitable task. Yet in a country where the vine grows spontaneously, and which was celebrated for the excellence of its wines,³ nothing less than the operation of causes unnatural and extreme as these, could have verified the language of prophecy. But in this instance, as truly as in every other, a recapitulation of the prophecies is the best summary of the facts. And, by only changing the future into the present and the past, after an interval of two thousand five hundred years, no eye-witness, writing on the spot, could delineate a more accurate representation of the existing state of Judea, than in the very words of Isaiah, in which, as in those of other prophets, the various and desultory observations of travellers are concentrated into a description equally perspicuous and true.

¹ Joliffe's *Letters from Palestine*, vol. i. 184.

² Wilson's *Travels*, p. 130. ³ Relandi *Palæstina*, pp. 381, 792.

“Many days and years shall ye be troubled; for the vintage shall fail, the gathering shall not come. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens, a joy of wild asses, a pasture of flocks.¹ The highways lie waste; the way-faring man ceaseth.—The earth (land) mourneth and languisheth;—Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.² The land shall be utterly emptied and utterly spoiled. The earth mourneth and fadeth away—it is defiled under the inhabitants thereof, because they have transgressed the laws.—Therefore hath the curse devoured the earth, and they that dwell therein are desolate, and few men left.—The vine languisheth, all the merry-hearted do sigh.—The mirth of the tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.—They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down;—all joy is darkened; the mirth of the land is gone.”³

To this picture of common and general desolation, that no distinguishing feature might be left untouched or untraced by his pencil, the prophet adds:—*When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the glean-
ing of grapes when the vintage is done.*⁴ *The glory of Jacob shall be made thin, and the fatness of his flesh shall*

¹ Isaiah xxxii. 10, 12–14.

² Isaiah xxxiii. 8, 9.

³ Ibid. xxiv. 3–11.

⁴ Ibid. xxxiv. 13.

*wax lean. And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleanings shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel. In that day shall his strong cities be as a forsaken bough, and an uppermost branch which they left, because of the children of Israel.*¹ When Isaiah saw the glory, as he heard the voice, of the Lord of Hosts, and prophesied, according to his word, of the deep blindness that was to fall on his people Israel, the prophet's question, *Lord, how long?* was thus answered—not by any of the adoring seraphim but by the Lord himself, to whom it was addressed after a ministering angel had laid upon his unclean lips a live coal from off the altar—*Until the cities be desolate without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return and shall be eaten (shall undergo a repeated devastation): as a teil tree, and as an oak, whose substance is in them when they cast their leaves: so the holy seed shall be the substance thereof.*²

There is thus a promised and predicted limit, in degree as in duration, to the desolation of the land, as there is to the judgments on the people. It is written that the Lord will *remember* both. As of the one it is said, “I will make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee; but

¹ Ibid. xvii. 4–6, 9.

² Isaiah vi. 11–13.

will correct thee in *measure*," &c. "I will not utterly destroy the house of Jacob, saith the Lord of Hosts."¹ And even so, the Lord hath not given up his *pleasant portion* to unmeasured and unlimited desolation. For though the fruitful field be a wilderness, thus hath the Lord said, The whole land shall be desolate; *yet will I not make a full end*.² As a final question then, not less definite than any of the rest, it may be asked and ascertained, Is the *substance* yet in the land? Is there still a *gleaning* of the glory of Israel? And desolate as the land is—with many a fruitful place like an actual wilderness—is there yet in it a tenth?

The substance, in one word, *is in it*, as in a *teal-tree* and an *oak* when they cast their leaves. As other prophecies similarly bear, *an oak whose leaf fadeth, and a garden that hath no water*, are fitting similitudes of that land which was *the glory of all lands*. Though the cities be waste, and the land be desolate, it is not from the poverty of the soil that the fields are abandoned by the plough, nor from any diminution of its ancient and natural fertility that the land has rested for so many generations. Judea was not forced only by artificial means, or from local and temporary causes, into a luxuriant cultivation, such as a barren country might have been, concerning which it would not have needed a prophet to tell, that if once devastated and abandoned it would ultimately and permanently revert into its original sterility. Palestine at all times held a far different rank among the richest countries of the world; and it was not a bleak and sterile portion of the earth, nor a land which even many ages of desolation and neglect could impoverish, that God gave,

¹ Jer. xxx. 11; xlv. 28.

² Ibid. iv. 26, 27.

in possession and by covenant, to the seed of Abraham. No longer cultivated as a garden, but left like a wilderness, Judea is indeed greatly changed from what it was; all that human ingenuity and labour did devise, erect, or cultivate, men have laid waste, and desolate; the "plenteous goods," with which it was enriched, adorned, and blessed, have fallen like seared and withered leaves, when their greenness is gone; and stripped of its "ancient splendour," it is left as *an oak whose leaf fadeth*. But its inherent sources of fertility are not dried up; the natural richness of the soil is unblighted; *the substance is in it* strong as that of the teil-tree or the solid oak, which retain their substance, when they cast their leaves. And as the leafless oak waits throughout winter for the genial warmth of returning spring, to be clothed with renewed foliage, so the once glorious land of Judea is yet full of latent vigour, or of vegetable power strong as ever, ready to shoot forth, even "*better than at their beginnings*," whenever the sun of heaven shall shine on it again, and the "holy seed" be prepared for being finally "the substance thereof." *The substance that is in it*, which alone has here to be proved, is, in few words, thus described by an enemy: "The land in the plains is *fat and loamy*, and exhibits every sign of the *greatest fecundity*. Were nature assisted by art, the fruits of the most distant countries might be produced within the distance of twenty leagues."¹ "Galilee," says Malte-Brun, "would be a paradise, were it inhabited by an industrious people, under an enlightened government. Vine-stocks are to be seen here a foot and a half in diameter."² The regions also on the east of Jordan are not less fertile naturally;

¹ Volney's Travels, vol. i. pp. 308, 317.

² Schulze, in Pallas, cited by Malte-Brun, Geogr. vol. ii. p. 148.

and now that they have been traversed by modern travellers, they are no longer to be ranked as a desert, as if incapable of cultivation. For clearly as crowded ruins betoken a once densely populated country, the fact is as clear that *the substance is in it* for the ample sustenance of as many as ever dwelt within its bounds, and that its most desolated and depopulated regions are but like the leafless oak, as hard and sound in its *substance* as ever. "The peasants of the Haouran," says Burekhardt, "are extremely shy in speaking of the produce of their land, from an apprehension that the stranger's inquiries may lead to new extortions. I have reason to believe, however, that in middling years wheat yields twenty-five fold; in some parts of the Haouran this year (1812) the barley has yielded fifty-fold, and even in some instances eighty. A sheikh assured me—that from twenty mouds of wheat seed he once obtained thirty ghararas,¹ or one hundred and twenty fold. Where abundance of water can be conducted into the fields from neighbouring springs, the soil is again sown after the grain harvest, with vegetables, lentils, pease, sesamum, &c." "At El Torra, as in *so many other places* of the Haouran, I saw the most luxuriant wild herbage, through which my horse with difficulty made his way; artificial meadows could hardly be finer than these desert fields; and it is this which renders the Haouran so favourite an abode of the Bedouin. The peasants of Syria are ignorant of the advantage of feeding their cattle with hay, they suffer the superfluous grass to *wither away*," &c.³ Thus *the sub-*

¹ Three rotola and a half make a moud, and eighty mouds a gharara. A rotola is equal to about five and a half pounds English.

² Burekhardt, pp. 296, 297.

³ Ibid. p. 246.

stance which is in it is the very cause why many pastors have trodden, and still tread, the land under foot, from its eastern to its western borders. And such is the harmony between seemingly discordant and diversified prophecies, that *because of the ignorance of them that dwell therein*, the herbs of every field wither, and the grass *withers away*, as declared by the prophet, and described by a most observant and intelligent traveller, who never once alludes to any prediction; but who thus shows how these things are accordant with the fact, that *desert fields* have yet their *substance* in them, while, all uncultivated as they are, they still afford *a pasture for flocks*, not to be surpassed by the finest artificial meadows.

But that the land, with its substance still in it, is like a garden, though without water, and an oak without its leaves, may be farther seen in the “fat and loamy soil of the plains,” of which Volney testifies, and in its *depth* also, as in various places we measured it,—where it was cut into by rivers or streamlets, or torrents from the mountains,—eight or ten or twenty feet, and yet no subsoil was disclosed to view;—and more obviously still by the *gleanings* that are left, which show what a *smitten* land still bears. It has now its real as well as prophetic symbols, in *ears* such as those which an ungleaned field of old retained in the best of Israel’s past days, when the crop had been cut down and carried away;—in the solitary clusters, or the single grapes which were found in a vineyard when the vintage was past; and in the outermost branches of a shaken olive with some of its berries left,—as well as in the hardy oak whose substance is in it, though its leaves be faded, or in an unwatered garden that is a garden still. The figures of Scripture are not, like many in other books, only or chiefly, if at all, for embellishment;

nor have they there a place that imagination may disport itself with them. But as they elsewhere give to abstract truths a palpable form, they here illustrate the doings, as they are the words, of the Lord, and present a combination of expressive similitudes which render it hard to *wrest* Scripture here, as they visibly exhibit the truths which they reveal. Intelligible as they are, their precise meaning and fixed significancy may be read in other words of holy writ.

“I command thee to do this thing,” said the Lord, by his servant Moses, to the people of Israel. “When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and the widow, that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine *olive-tree*, thou shalt not go over the boughs again;—when thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger,” &c.¹ “When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest, and thou shalt not glean thy vineyard, neither shalt thou gather any grapes of thy vineyard, thou shalt leave them for the poor and stranger.”² “And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.”³

Such was the law, as that of a God of mercy, in Israel; and such are the express things, each of which was to be the measure, as the similitudes, of the judgments that

¹ Deut. xxiv. 19–21.

² Lev. xix. 9, 10.

³ Ibid. xxiii. 22.

were to come upon the land—a reaped but ungleaned field, of which the corners were not to be wholly reaped, nor a clean riddance to be made of them, and from which a forgotten sheaf was not to be fetched again; a beaten olive-tree, of which the boughs were not to be gone over again;—and, when the vintage was past, an ungleaned vineyard, of which every grape was not to be gathered, but some to be left for the poor and the stranger—as Israel's people long have been, and as the gleanings of Israel's land—though long possessed by the worst of the heathen, and reaped by the wicked of the earth—was to be left for them.

These predictions imply, as otherwise declared without a metaphor, that a *small remnant* would be left, and that the Lord would not make a *full end*; that though the land of Israel should become poor like a field that had been reaped, an olive that had been shaken, and a vineyard when the vintage was past, yet some ears, or single sheafs would be left; a few olives still hanging on a beaten bough; some grapes, or clusters that once left were not to be gathered, such as grew in the land that was the vineyard of the Lord. And is there yet such a glean-
ing left of the glory of Israel? There is. And there could not be any similes more natural, or expressive, or descriptive of the fact.

Nabulus, or Neapolis, is identified with the ancient Sychem or Sychar. There Abraham was first stayed in his pilgrimage; there he first received the promise of the land unto his seed; there Jesus, on his way from Judea to Galilee, tarried two days, at the entreaty of its Samaritan inhabitants, many of whom believed on him, though he wrought no miracles among them; and there—as if a word had dropped down on it from the side of Mount

Gerizim, at the foot of which it lies, when Joshua read the *blessings* in the hearing of assembled Israel spread over the valley—the same Divine word that has given its free licence to the curse over all the land, has arrested desolation in its progress ere it reached a *full end*; for *there* may be seen, as it were, a sheaf which none have fetched from the field that has been reaped, a berry left on the beaten olive, and a cluster of grapes in a gathered vineyard. “It is luxuriously embosomed,” as justly described by Dr Clarke, “in the most delightful and fragrant bowers, half-concealed by rich gardens and by stately trees, collected into groves all around the bold and beautiful valley in which it stands.”¹ “Here,” says Dr Robinson, “a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts, and flow westwards in refreshing streams.”² “We had often read of the verdure and beauty of this scene, but it far surpassed our expectations. The town with its cupolas and minarets is literally embosomed in trees.”³ On the sloping sides of Gerizim as they begin to rise from the plain, on the south-west side of the town, cultivated terraces in close and regular succession are covered with fruit-trees, chiefly the olive. Along the bottom of the mountain and the valley at its base, the foliage is close and luxuriant, the gardens are watered by artificial channels, as well as by the flowing streams, and the trees, some of which are very large, were, as we saw them, loaded with fruit. Pomegranates, olives, figs, apricots, chesnuts, and mulberries abound. Orange-

¹ Clarke, ii. 400, vol. iii. p. 95.

² Vol. iii. p. 95.

³ Narrative by Bonar and M'Cheyne.



DESIGNED BY WILLIAM WHITTLE & ENGRAVED BY J. H. B. & SONS



trees, vines, almond-trees, and palms also combine to show in a single spot, with many cultivated fields in the vicinity, how rich are the gleanings of that *glorious land*, in which Israel *lacked not any thing*. Yet, with all its richness, Nabulus is but as the corner of a field, which has not been wholly reaped. The Samaritans, as Jesus was told by a woman of Sychar, said *that men ought to worship in that mountain*, on the top of which stood their temple, now level with the extensive ruins of the city. The greater part of the mountain, which was terraced to its summit, is bare. Over a large portion of its now naked sides, where not precipitous, the soil is rich and sufficiently abundant for the growth of trees to clothe it, even where, as seen from beneath, the fronts of the terraces present nothing but an aspect of sterility. The hills beside Gerizim, when seen from its higher elevation, present to view terraces that run along their sides, and are intersected at right angles by divisions or walls, that seem to have been the boundaries of vineyards, and thus indicate a corresponding fruitfulness in ancient times, that has not been spared like the valley beneath.

The plain of Sharon, though a wide-spread wilderness, has yet some corners that have not been reaped—some gleanings that are left. The environs of Jaffa are covered with rich and beautiful gardens and orchards, chiefly filled with orange-trees, loaded, as we saw them, with their green and golden fruit. There are many palms, fig-trees, and sycamores: and the water-melons of Jaffa are plentiful, and not to be surpassed, as they are celebrated, for their excellence. The gardens and groves extend over several square miles. Beyond them and the circumjacent cultivated lands, the ground, though untilled, is no less fertile naturally, and is diversified on the south

with little hills that once rejoiced on every side; and in many places the uncultivated wastes, rich in nature's unaided loveliness, are besprinkled or bespread with flowers, such as no care can rear in less genial climes. Towards the northern borders of the same plain, though Carmel has cast off its fruit, yet, a few miles south of its eastern extremity—between the desolated plains of Sharon and Esdraelon—the vicinity of Sandianeh, in woody richness and beauty, would be a lovely scene in any land. Before reaching, from the south, that hitherto scarcely visited corner, we entered the altered scenery, as the hilly ground, clothed with wood, borders the naked plain of Sharon. Undulating hills of varied form and elevation, together with their intervening valleys, are decked with fresh and vigorous evergreen oaks, that are either closely crowded, more thinly ranged by nature's hand, or sparsely scattered where seats of nobles might proudly stand, were not wild prowling Bedouins to be seen.—The bare and marshy plain of Houle has still its corners, of which a full rid-dance has not yet been made,—on one extremity cultivated fields, protected by the guards at Jacob's bridge, and on the other, noble oaks and other trees that shade and surround the rugged path or *desolate highway* for several miles, from the lower sources of the Jordan, at Tel-el-Kady, the site of Dan, to the higher at Paneas, as these present their respective claims to be the birth-place of that famous stream. At either place, there is no sign to show that the Jordan, though rising amidst ruins, flows now through so desolate a valley as that which bears its name. “The garden of Geddin, situated on the borders of Mount Sharon, and protected by its chief, extends several miles in a spacious valley, abounding with excellent fruits, such as olives, almonds, peaches, apricots, and figs. A

number of streams that fall from the mountains, traverse it, and water the cotton plants that thrive well in this fertile soil."¹ "The scenery in the plain of Zabulon is, to the full, as delightful as in the rich vale upon the south of the Crimea;—it reminds the traveller of the finest parts of Kent and Surrey.² The soil, although stony, is exceedingly rich, but now entirely neglected. But the delightful vale of Zabulon appears everywhere covered with spontaneous vegetation, flourishing in the wildest exuberance." Along the mountains of Gilead, "the land, possessing extraordinary riches, abounds with the most beautiful prospects, is clothed with rich forests, varied with verdant slopes; and extensive plains of a fine red soil are now covered with thistles, as the best proof of its fertility."³ The beautiful scenery in Mount Gilead and Ajlun (Ajalon) has also been described by Irby and Mangles, Mr Robinson, and more recently by Lord Lindsay, who justly remarks, that "it can scarcely be surpassed in beauty"—"every minute introduces you to some new scene of loveliness;"—"but a painter alone could give an idea of these scenes of beauty and grandeur."⁴

After crossing the Jordan, and passing through immense fields of thistles, and some patches of cultivated ground, we ascended Mount Gilead by the Wady Hamour. The lower part of the valley was besprinkled with trees, which increased in number and size as we advanced. Before reaching a higher elevation olives chiefly abounded. Many of them were large and beautiful, though their cultivation was wholly neglected; one beside our path was fourteen feet in circumference. Oaks, gradually suc-

¹ Mariti's Travels, ii. 151.

² Clarke, ii. 400.

³ Buckingham's Travels, p. 325.

⁴ Lord Lindsay's Travels, vol. ii. pp. 102, 107.

ceeding to the olive with which they were partially intermingled, soon thickened into a dense wood; and we passed for five hours through a fine forest of varieties of oaks, of which the evergreen was by far the most frequent. Pines took their place on the higher ascents, and also crowned the wooded circumjacent hills. Along the banks of the stream oleanders in full bloom rose to the height of twenty or thirty feet; and they clothed so closely a level space on the sides of a small wady on an opposite hill, that their rich flowers appeared like a purple carpet fringed with green. The denseness of the wood at times shut out every view save that of our immediate path; but in every open space or glade, the ground was wildly beautified by the close flowers of immense fields of thistles of varied hues, as rank as they were luxuriant, many of which we estimated at eight feet high. The pendulous ivy often hung and gently waved from the outer branches of high trees. Laurels were innumerable and large. The wild almond tree, honeysuckle, and myrtle paid their tribute of fragrance and beauty to the sweetness and loveliness of the scene. After ascending to the top of the valley, in crossing the adjoining heights, still more lovely prospects opened to our view through the hills of Gilead and Adjelun. From a small space cleared of wood, where we pitched our tent for the night, the mountains around were seen in woodland beauty not to be surpassed, some of them wholly invested in the green verdure of the trees, so that a solitary bare spot, however small, was looked for in vain.

Were it not for the *locusts* that had come like a cloud to do their appointed work, and for endless fields of rankest thistles that betoken *desolation* as well as fertility, where, as of old, all manner of fruits might as

luxuriantly grow;—were it not for the fire, as related by Lord Lindsay, a witness of its effects, that in the vicinity has “burnt a whole mountain side,” where “many trees had perished in the conflagration, and some were standing half alive, half dead, while others had quite escaped”—and thus threatened to make a *full riddance* of that *corner* of the land, as has been made, from such and other causes, of far more extensive regions;—were it not that, where olives grow, *the labour of the olive fails*, and that the laurels, whose flourishing in all their freshness would symbolise unfaded renown, were, with few exceptions, *barked* and blasted, so that they may not there be seen in such profusion by any stranger from a far land again;—were it not that this very region is as lonely as it is lovely, all but tenantless and *forsaken*, and so *few men left*, that in a long day’s journey we passed but a single village, and met no travellers in the mountains of Israel, which *no man passeth through, and where the way-faring man ceaseth*:—were it not for *them that dwell therein*, small as their number is, the rude inhabitants of that solitary village,—in a site fitted for princely mansions, and not for miserable hovels—who refused us milk, or any other food for money, and would not suffer us to put up our tent for a night on a desolate spot near their dwellings, and also for a camp of miserable wanderers whom we met in their migrations, with their wives, and children, and scanty flocks, in another woodland of Gilead;—and, still more, were it not that, instead of a flourishing city in a *delightful land*, situated as in ancient days beside the source of the Amour, a copious fountain of the purest water flowing from a rock, we saw nothing but some foundations of ruins, which, if not sought for, might not have been seen, that are still re-

cognised as *Oom el-Jelaad*, but now as *utterly desolate* as if, like Gilead of old, it had been *threshed* anew with *threshing instruments of iron*;—were it not for such signs and tokens of predicted judgments, these hills are so full of beauty that, instead of a corner of a field in a desolate land which thus far only has remained unscathed, they look as if no curse had ever come near them, and as if they stood in a land still blessed of the Lord. And yet these beauteous hills, bordering both, lie between the desolate valley of the Jordan, and the naked plains of the Hauran, as if forming to each field a *corner* of which, *forsaken* as it is, and long forgotten as it has been, a full riddance has not been made; and Gilead, the land of balm, looks as if it were Gilead still. Where the works of man have perished, natural beauties survive. Enough is left there to show that Israel's was—and may be again—a *goodly heritage*; and desolate as it lies, the *gleanings* might suffice to close *the lips of talkers* till they can tell of as lovely hills in populous regions as those of forsaken Gilead: and when confronted merely with its natural growth, or wild produce, neither sown nor planted by the hand of man, sceptics might blush for their blasphemies against Immanuel's land, and see here not only visible proofs of Scriptural inspiration, but also substantial reasons for believing predictions yet unaccomplished, even as beholding how—were the time but only come—*Israel shall be satisfied in Gilead*.

Not in Gilead only might they,—or any other people—did not promises which are only theirs forbid that the land should be else than desolate in the possession of any other race,—be satisfied, but in Ephraim too, as the same good word of hope does bear. Other fields have their corners that have not been cut down,—as gleanings be-

sides are still spread over them. Nabulus is near to the ancient capital of Ephraim. The hills of Samaria are less bleak and bare than those of Judea; and throughout the land, where they still are to be found, many villages have yet their fig-trees, olives, and pomegranates around them. Two or three may here be noticed in lieu of reiterated descriptions. "The valley of El-Deir, near Souf, is," as described by Burekhardt, "a most romantic spot. The narrow plain was sown with wheat and barley. Large oaks and walnut trees overshadow the stream."¹ The gardens of the large village of Anepta, in the hill-country of Samaria, fenced, like many others, with the prickly pear, plentifully bears figs, pomegranates, almonds, and vines. A grove of fine olives spreads over the valley, one of which was *fourteen feet* in circumference; and, as we passed, cattle were treading out the corn in a large thrashing-floor, which lay in heaps around it.—Situated on the summit of a lofty hill, Safed, of which the inhabitants were buried in the ruins, that, like those of the castle, were levelled with the ground by the earthquake in 1834, not only gives evidence how soon the walls of a fallen city of Israel may be raised from its ruins, as if built of stone newly hewn from the quarry; but it also shows, instead of naked plains as now, what fruits the hills of Israel, at their greatest height, can bear. On the elevated region on which it stands there are several projecting or mountain tops, which give rise to a succession of steep intermediate valleys, on the sides of two or three of which, and anciently round the summit of one, with the castle in the centre, the city was built. Vines wholly cover the terraced sides of the hill below the castle; and as these were seen by us at midsummer from the opposite height,

¹ Burekhardt, p. 265.

one line of pomegranates rose above another, the bright red flowers of which seemed to rest on the verdant foliage of the vines, intermingled with the deep green of the fig-tree, and the silvery leaves of the olive which flickered in the scented air. Over the cultivated terraces, the stones that present an aspect of sterility in neglected hills, were altogether hid from view; and the steep slope was then one mass of verdure, as the vines were spread over the ground, or hung over the terraces beneath, or rose over them above; and other fruits flourished as luxuriantly, with soil and sun to nourish and ripen them all. By such a *gleaning grape* on a mountain top, not only may the faithfulness of the word be seen, as *it* remains, but it shows what *a vintage is past*, how the paths of the Lord dropped down fatness of old on his chosen people in his chosen land, and the hills were *covered with the shadow of the vine*, and how when *He shall turn his feet to these long desolations,—it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk,*¹ when swords, now so readily drawn, shall be beaten into ploughshares, and spears, that now bristle throughout the land, shall be beaten into pruning hooks, and Jew and Gentile cease to trust in bulwarks that earthquakes can throw down.—Amidst younger and lesser, but still large, trees, an olive decaying with age still lingers in the vale of Safed,—as on the uppermost branch of a shaken tree—to show like others what *berries* that tree did bear, as there they hang. Though its place be high on a mountain, the circumference of its trunk (22 feet 3 inches) exceeds that of the seemingly co-eval olive, which is vauntingly shown as the largest at Tivoli, in one of the

¹ Joel iii. 18.

finest olive groves of Italy at the foot of the Sabine hills, but which is not half the dimensions of some of the other olive-gleanings, after the harvest, in Israel's desolate and neglected land. And yet, derided as it has been, it wants not other witnesses throughout its bounds; for from the heights of Lebanon to the plain of Philistia, and from the desolate shores of Canaan to the border of the now fruitless Bashan, such *gleanings* are seen beside the path of the traveller, as may put to shame the *vintage* of other lands. Of these a note may here be given, by merely stating the *circumference* of some of the largest trees, as we measured them in passing.

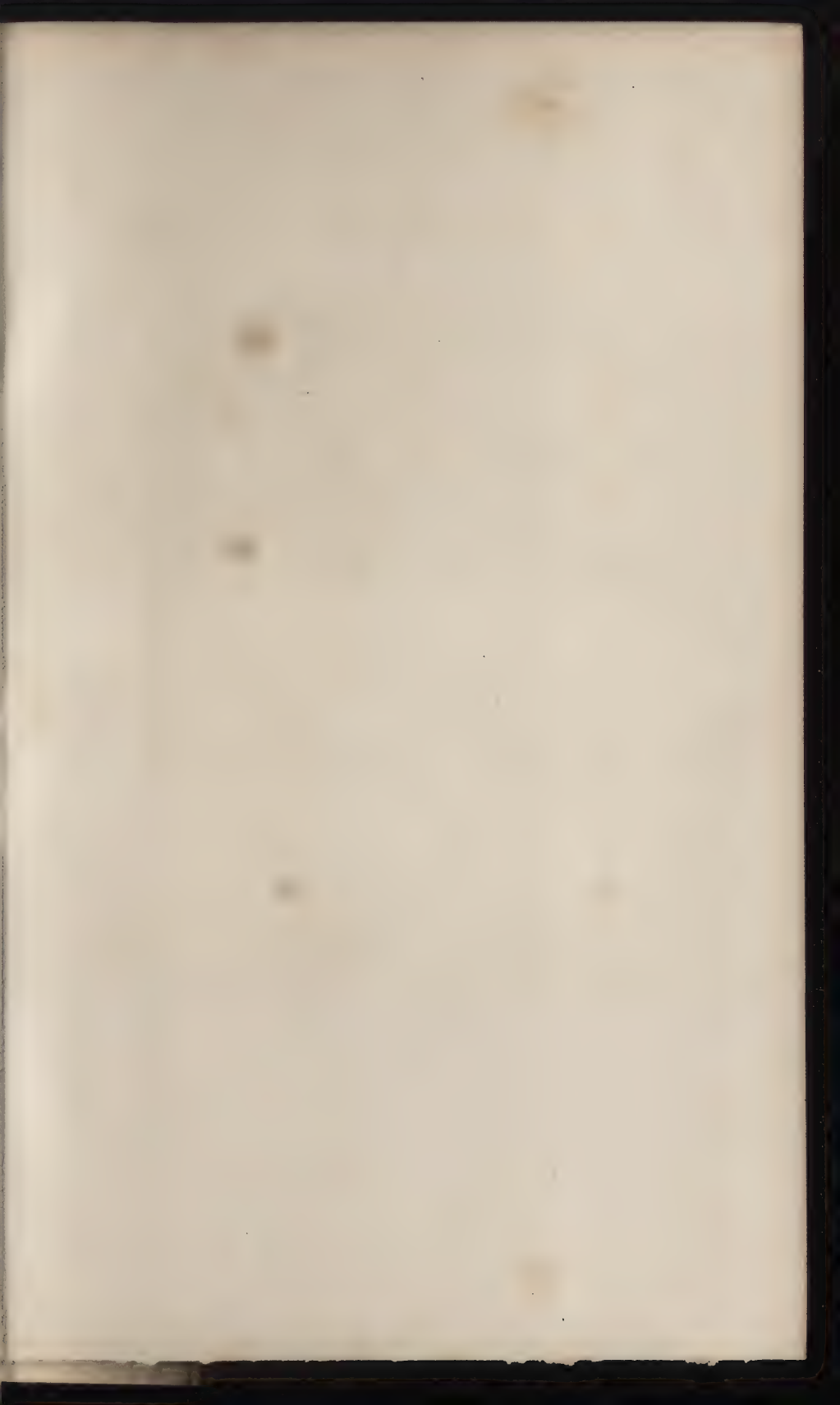
About eight miles south from Sidon, near a small stream covered with oleander, there stood by the way-side a sycamore tree, much decayed with age, and wasted away in the centre—thirty feet in circumference. Another sycamore, still flourishing, upwards of twenty-eight feet, also stands alone, in a desolated plain, nearly mid-way between Migdol and Ashdod. At the former village, amidst many fine olives, we measured four, *seventeen, nineteen, twenty-two, and twenty-six and a half feet* in circuit. In the valley of Dibbin, in Gilead, are olives from thirteen to seventeen feet; and others of equal size still flourish, amidst rank thorns, in a grove of fine olives, where none are left to gather their fruit, in their own village of El-Gitta. Close by Jerusalem, the largest olive in the valley of Jehosaphat is eight yards in girth, and one in that of Hinnom is ten. One, at least, in Shechem is nine in girth; around the roots, about half a foot from the ground, it is twelve yards. The above measurements are those of the trunks of the trees, some of which, like that in Tivoli, are much decayed. Near to Beshirrai, in Le-

banon, at the height of about three thousand feet, where many terraces are clothed with vines as richly as at Safed, are chesnut trees upwards of twenty-two feet in circuit. At the foot of that "goodly mountain," a tree at the corner of two streets near the bazars of Damascus, vies in circumference with that of the largest of the cedars of Lebanon, two of which are about thirteen yards in circumference at an elevation so high that if ever reached by mountain tops in our cold clime, where it would border the region of perpetual snow, scarcely a blade could grow.

That land once flowed with milk and honey, and was designated as a *land of honey*, as well as of *oil-olive*. And here, too, there is still something *left*. Bee-hives, laid horizontally, and formed of large jars of pottery, piled up in successive rows, are frequent throughout many of the remaining villages. In the vicinity of Sandianeh, we counted in passing, not the whole number, but a hundred hives at the village of Kannia, and at Caffrin a hundred and thirty. In three arched recesses in the wall of a large square building at Solomon's pools, were two hundred hives. The bees were as active, as the lambs are as sportive as ever, in a land where many men are idle, and joy has withered from among them. Honey did not exceed a fifth part of the English price; at Jaffa, oranges were but a twentieth; and throughout the land other fruits were proportionally cheap.

Other illustrations may here be given from Beyrout and Hebron, as from Sychar or Nabulus, how cities of Israel were anciently environed—the gleanings of the past and earnest of the future.

"Beyrout has a fine appearance, the rising ground be-





hind being studded with villas, and completely clothed with verdant gardens and mulberry trees."¹ The view (see plate) taken in early spring, before the vines had put forth their leaves, shows their naked stocks, with the supporters prepared for bearing heavy clusters of grapes, where in due season nothing can be seen but rich fruit and verdant foliage. Irrigated, like those of Sychar, the environs of Beyrout are as a watered spot in an unwatered garden. A fine large olive grove, which might be the boast of any land, spreads along its plain. Defended by the Lebanon from the incursions of the wandering Arabs, the villas are safe beyond the walls; and each man, more than in other parts of that troubled land, can still sit in safety under his own vine, and under his own fig-tree, though in ages past that town too has often been a *spoil and a prey*, and more recently was battered by British cannon. Far within the bounds of the ancient kingdom of Solomon as it lies, some vestige of that *glory*, which has indeed *waxed thin*, may there be seen. And whether the traveller first enters the Holy Land there or at Jaffa, he touches an ungleaned field which once throughout was a land of vines and oil-olive, of pomegranates, and figs, and whose emblem was the palm.

On the opposite extremity of the land, on the south, beyond which there is neither town nor village, Hebron yields another illustration, while, situated between them far from either, the hill of Samaria, its city gone, may yet give evidence of rural beauty.

Hebron, less rich and picturesque than some other places in the land, is associated with themes of peculiar interest. There Abraham pitched his tent, and *dwelt in the plain of Mamre, which is Hebron*. There he built

¹ Narrative, p. 238.

an altar unto the Lord; and there the Lord appeared unto him, and communed with the father of the faithful.¹ There Sarah died, and hence the cave of Machpelah before Mamre became the burying-place of Abraham, Isaac, and Jacob—whose *God is not the God of the dead, but of the living*.² There Jacob dwelt when he sent Joseph out of the vale of Hebron to his other sons, who fed their flocks in Shechem. There David reigned seven years before he sat on the throne of Zion.⁴ Hebron was built seven years before Zoan in Egypt;⁵ and has long outlasted that ruined city, in which God *set a fire*. And while the Pharaohs have been dragged from their tombs, and the temples of Egypt have been deserted, and the sanctuaries of Israel are defiled and desolate, that building which encloses the cave in which the first fathers of the Israelitish race were buried, is entire, and guarded with religious care. According to Jewish and Arab tradition and belief—far more worthy of trust than Greek and Roman legends, often discordant alike with Scripture and with reason—the bodies of the patriarchs were laid where the mosque of Hebron, originally built by Solomon, now stands. The massy and peculiar structure of part of the building,—in an inner wall of which the writer in passing measured a single stone twenty-four feet in length,—seems to denote its Hebrew origin, long antecedent to the days of the Saracens. As seen in the centre of the plate, it has escaped destruction, and is undefaced by decay, while thousands of edifices else have fallen, and, so far as its original structure yet remains, not one of equal antiquity now stands on the west of the Jordan. While it recalls ancient days, it speaks also of

¹ Gen. xiii. 18; xviii. 1, 33.² Gen. xxiii. 2, 18–20.³ Ibid. xxxvii. 14.⁴ 2 Sam. ii. 11.⁵ Num. xiii. 22.



San Francisco, Cal.



the resurrection of the dead, of the time of the adoption of the body from the power of the grave, the time when the elect of God from the east and from the west, from the north and from the south, shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God, when the cave of Machpelah shall give up its dead. Hebron, a city of refuge in Israel, has hitherto escaped more than other cities, and has here its gleanings to present as witnesses. Among many lesser trees in the adjoining plain, one called "Abraham's oak" spreads its branches over a space two hundred and fifty feet in circumference. Many fine olive trees skirt the town, and are spread around it, (see plate.) Rich vineyards, intermixed with many fig trees and pomegranates, clothe the valley, and partially the terraced sides of the circumjacent hills. Thirty-three centuries and a half have passed away since men were sent by Moses, ere the Israelites entered it, to see the land, and *to bear the fruit of it*. They came to *Hebron* and to the brook of Esheol, and cut down from thence *a branch with one cluster of grapes*, and they bare it between two upon a staff, and they brought of the pomegranates and of the figs. Nearly eighteen hundred years ago, the last tribe of Israel *was rooted out of Judea*; and even at this distant age, in the desolate land of an expatriated people, Hebron in rich abundance has its vines, and pomegranates, and figs, such as vindicate their fame in the most ancient times; and at the time the writer was first in the land, some Jews of Hebron, who dared not pass the threshold of the mosque over the tomb of Abraham, *cut down a branch with one cluster of grapes*—about a yard in length, though unripe and scarcely fully grown, (June 17, 1839,) and presented it to Sir Moses Montefiore, then on a second visit to the land of his

fathers, not without the hope in his heart that the time of Israel's return was nigh. Such gleanings, which, amidst such desolation, might tend to strengthen the wish and confirm the hope, are not to be gathered by the *strangers*, who have laid it desolate to the degree prescribed to them by Him who *brake up for the sea his decreed place, and set bars and doors, and said, Hitherto shalt thou come but no farther: and here shall thy proud waves be stayed.* But the connection of these with other predictions may be reserved for other pages, as pertaining to another theme.

If aught still more definite be sought to show that the word is the Lord's and that his hand is in the work, as He hath *the times and the seasons in his own power*, the testimony may be taken of a Commissioner of the British government, who was sent forth to Syria for the promotion of commerce and not for the illustration of prophecy, and of a British consul long resident in the land, who was astonished to hear his own testimony thus applied in illustration of a predicted fact, and in settling the last question that has here to be resolved.

Is there yet in it a TENTH? The first paragraph in the first document affixed to the Report on the Statistics of Syria, laid before Parliament runs thus: "*Population.* Syria is a country whose population bears no proportion to its superficies, and the inhabitants may be considered, on the most moderate calculation, as reduced to a *TITHE* of what the soil could abundantly maintain under a wiser system of administration."¹ In the body of the Report, respecting the productive powers of northern Syria, it is stated, that "*the country is capable of producing TEN-FOLD the present produce.*"² The degree of the depopula-

¹ Page 111.

² Page 90.

tion seems thus to be commensurate with that of the desolation, as thus authoritatively ascertained, for "commercial" purposes and prospects, and both, as Mr Consul Moore personally informed the author, before being aware of another use of the testimony,—were the closest to the truth that they could make them. In many previous editions, it was stated, before the British Government sent forth a commission to make such inquiries: "It is impossible to ascertain the precise proportion. The words of Pierre Bello, quoted by Malte-Brun,¹ though the same in substance with the testimony of others, here afford the closest commentary. 'A tract from which a hundred individuals draw a scanty subsistence formerly maintained thousands.'" But this is closer and more precise. And, as already quoted, it has also been recorded, without any allusion to the predictions, "Population seems to have decreased from *thousands* to *hundreds*, and from *hundreds* to *decades*; what were cities of considerable magnitude, are now wretched villages; and large towns have not a single tenant to perpetuate the memory of their name."—"The population of the country is reduced to a *tithe* of what the soil could abundantly maintain"—"the country is capable of producing *tenfold* the present produce." Surely it was the Lord in his glory who said—that, ere that glory should arise on Israel, the cities should be wasted without inhabitant, and the houses without man—and the land be utterly desolate—and added, *Yet in it shall be a TENTH.*² Surely it was none but *He that formed the mountains and created the wind, and declareth unto man what is his thought, and maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the Lord God of hosts is his*

¹ Geog. vol. ii. p. 151.

² Isaiah vi. 13

name, who thus saith;¹ The city that went out by a thousand shall leave an hundred, and that which went out by a hundred shall leave ten, to the house of Israel.² Surely that is the word of the Lord in which it is written—though other judgments were still to follow—in that day, when only gleanings were to be left in the land, shall his strong cities be as a forsaken bough, and an uppermost branch which they left, because of the children of Israel: and there shall be a desolation. Surely the God of Israel is the Lord; and surely, the Lord of all the earth shall He be called.

While gleanings are thus strewed over Israel's land, from Lebanon to Philistia and from Bashan to the sea, they show how rich was the field that has been reaped, how great is the desolation that has been wrought; and how, while each *vision* is seen in its *effect*, and each figure in its accordant facts,—the whole land is so depicted and described in its varied features, that he who has eyes to see may see, and he who has ears to hear may hear, that Israel's land is the witness of Israel's God.

A glorious land, without its cultivators; a goodly inheritance without its heirs; Jacob's heritage waste, and Jacob's children wanderers among the nations, till joy is withered from the sons of men in their withered land, which, delightful as it was, now mourns unto the Lord because of its desolation, and has become as a garden without water, an oak without leaves, an olive that has been shaken, and a vineyard when the vintage is past, a fruitful field, when the harvest is over, like unto a desolate wilderness:—but still a garden once worthy of the Lord, and called his own, not altogether empty, but run to

¹ Amos iv. 13.

² Ibid. v. 3.

waste, its substance in it as a garden still, unweeded and unwatered, covered with briers, and thorns, and thistles, such as neglected gardens grow, with herbage luxuriant as the richest meadows, traversed by the wild boar of the forest, and the wild beasts of the field, a borderless *pasture* of wandering flocks;—an oak, or a teil-tree, whose wood is the hardiest, whose roots are as deep, and whose trunk and branches are as strong as ever, however leafless it be for a season;—an olive beaten once, but not gone over again, and still bearing some lingering berries on its else *forsaken boughs*;—a vineyard, when the vintage is past, but to which no man has *come back* to fetch again the clusters or grapes that were forgotten;—and a fruitful field when the harvest is over, and the harvest shouting has ceased, but yet the reaped field as of Israel's land,—here, a left sheaf, and there an uncut corner, and everywhere ungathered ears, enough to fill the *gleaner's lap*, as it was by God's own law in times long past, when the poor and the stranger were not forgotten of the Lord—so that, were the gleaners come, it would be as *he that gathereth ears in the valley of Rephaim*, while yet the *tithe* in Israel's land is left for Jacob's children: Such is now the goodly land which the God of the whole earth *espied* for Abraham, and by these similitudes it is set in view. Such as it was to be it has become, while bereft for *many generations* of the people, whom, by a mighty hand and an outstretched arm, the Lord did take from Egyptian bondage, and plant, as his own *vine*, within it. Without looking here at other signs which are *set* for determining the time for the destined gleaners to come—the destined *restorers* to restore—while these facts are so positive and plain, and these judgments defined as they reach their measured bounds, who, in the

exercise of that reason which God has given him, discarding an incredulity alike unjustifiable and ungodly, may not in these days, when such things are seen, be himself a witness of the truth of the words immediately annexed to these predictions,—*at that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel!*¹ For others there is another time, and another word—*Lord, when thy hand is lifted up, they will not see: but THEY SHALL SEE, and be ashamed for their envy at the people.*²

That a land with such *gleanings* left, and such *substance* in it, should be so desolate, may well *astonish* those *who dwell therein* , and also every *stranger from a far land* who visits it. Visited as of late years it has been by many, speculations are now rife, and attempts have been made, for its improvement and renewed cultivation. “Both for agriculture and manufactures,” according to an eye-witness, as reported to the British government, “Syria has great capabilities. Were fiscal exactions checked and regulated, could labour pursue its peaceful vocations, were the aptitudes which the country and its inhabitants present, for the development of industry, called into play, the whole face of the land would soon be changed.”³ The same Report bears, that a “forced cultivation” had been tried. “Last year (1837) Ibrahim Pasha forced an increased cultivation throughout Syria, and the inhabitants of the different towns were obliged to take upon themselves the agricultural charge of every spot of land susceptible of improvement. He himself set the example, and *embarked a large sum in such enterprises* . The officers of the army, down to the majors, were forced also to adven-

¹ Isaiah xvii. 7.

² Isaiah xxvi. 11.

³ Parliamentary Report, p. 29.

ture in similar undertakings. *The result was, however, extremely unfortunate from the want of the usual periodical rains which caused the failing of the crops generally in Syria, and in most cases a total loss of capital ensued.*"¹

*"I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain, for your land shall not yield her increase, &c.—I will scatter you among the heathen—and your land shall be desolate.—Then shall the land rest and enjoy her Sabbaths, and ye be in your enemies' land, even then shall the land rest.—Your enemies which dwell therein shall be astonished at it, &c."*² In speaking of this abortive attempt to force the recultivation of the land as an illustration of these predictions, to an intelligent Arab of the Greek church, who had been previously converted from infidelity after reading thrice the Arab edition of this treatise, he said to the writer, that he *knew it well*, for he himself had lost much money in the ruinous enterprise. *As long as they (the Jews) be in their enemies' land, their land lieth desolate.*

But the same *sure word* hath declared, that "the great capabilities of Syria for agriculture" shall not for ever be dormant and inert, "for the whole face of the land,"—in the *same words* as those of Dr Bowring, but in another book than that which was thus laid by sovereign authority before earthly legislators,—shall yet be changed, though by other men and other means, and that, too, "soon" or speedily when the time is come, and when the work according to HIS WORD shall be *hastened*. *Israel shall blossom and bud, and fill the face of the land with fruit.*

Although all the power and all the expenditure of one of the greatest of modern despots—a *fierce lord* into whose *hands Egypt* has been *given*, whose *rod* over it that smote

¹ Parliamentary Report, pp. 9, 19.

² Lev. xxvi. 19, 20, 32–34.

whole Palestina has been *broken*—were exercised and spent in vain; yet wherever any spot has been fixed on as the residence, and seized as the property, either of a Turkish Aga or of an Arab Sheikh, it enjoys his protection, is made to administer to his wants or to his luxury, and the exuberance and beauty of the land of Canaan soon re-appear. But such spots are, in the words of an eyewitness, only “mere sprinklings”¹ in the midst of extensive desolation. And how could it ever have been foreseen, that the same cause, viz. the residence of despotic spoliators, was to operate in so strange a manner, as to spread a wide wasting desolation over the face of the country, and to be, at the same time, the very means of preserving the thin gleanings of its ancient glory? or that a few berries on the outmost bough would be saved by the same hand that was to shake the olive? Spots cultivated even by the Bedouins, show fields of barley in the midst of plains of thorns or thistles.

Without entering in these pages on the field, now narrowing fast, of unfulfilled predictions, as inapplicable to our present theme, though not of itself unimportant or forbidden,—justice would not here be done to the evidence which prophecy presents in its accomplishment, were we altogether to overlook predicted events, associated, as to time, with the predicted degree of the depopulation and desolation of Israel’s land—which such explicit testimonies thus accredit as realized. The *vision* of the prophet itself here *speaks*, and may well disavow a needless *interpretation*.

The fortress also shall cease from Ephraim, and the kingdom from Damascus, and THE REMNANT OF SYRIA: they shall be as the glory of the children of Israel, saith

¹ General Straton’s MS. Travels.

*the Lord of hosts. And in that day it shall come to pass, the glory of Jacob shall be made thin—yet gleanings shall be left in it,*¹ &c.

The remnant of Syria,—spared till then,—was to become like the glory of Israel when thinned to its *gleanings*. What that *remnant of Syria* was, may be clearly seen. “The country of Kesrouan, in Lebanon,” says Burckhardt, as he visited and described it in 1810, “*is full of villages and convents*. There is hardly any place in Syria less fit for culture—yet it has become the most populous part of the country. The satisfaction of inhabiting the neighbourhood of places of sanctity, of having church bells, &c. are the chief attractions that have peopled Kesrouan with Catholic Christians.”² In the Parliamentary Report, published in 1843, Dr Bowring states, that “the inhabitants of Lebanon are an active and industrious race, who turn to good account such parts of their soil as are suited to agricultural production.—In many parts of the mountain range the land is laid out in terraces, much resembling the almost horticultural cultivation of Tuscany and Lucca.—Large quantities of mulberry trees grow at various elevations. There is also an abundance of olive trees, some vineyard grounds, much wheat and maize, and many gardens filled with vegetables. *There is no part of Syria* in which there is so obvious an activity—*none in which the inhabitants appear so prosperous or so happy*.”³ Lebanon for many ages maintained its independence, and was ruled by its own chiefs. But, within a short space, it has since been desolated by civil wars. Its inhabitants have been disarmed, armed, and disarmed again. The weapons put in their hands for expelling Mehemet Ali from Egypt, were used

¹ Isa. xvii. 3–6.

² Burckhardt, p. 182.

³ Page 8.

for their mutual destruction. In an official communication from the British ambassador at Constantinople to the Secretary for Foreign Affairs, it is recorded, under date, "May 17, 1845, The last advices from Syria, dated the 4th inst., present a most melancholy picture of the state of affairs in Mount Lebanon. The flames of civil war had burst out afresh; crimes of the deepest dye had been committed with impunity; conflicts between armed bodies of men had taken place with considerable loss of life; *murder, pillage, and conflagration, were raging in several parts of the mountain,*" &c.¹ In his next letter, the civil warfare in Lebanon was described as "increasing both in extent and violence." The Consul-General of Syria, in addressing Sir Stratford Canning, May 17, 1847, "towards sunset the 16th, I saw the smoke, the sure sign of a collision, rising from the village of Abaidie, and soon afterwards a larger quantity from the lower part of the valley. The next morning a number of houses and small villages were seen burning on the mountain-side close to Beyrout. The Druses burnt the chief village of the Meten and the old castle of the Maronite Emirs there. The sight of eighteen burning villages and hamlets, or houses, created a great sensation in Beyrout."² In the *Times* of June 25, of the same year, it is recorded at the close of a leading article, that "a Tartar brought intelligence from Beyrout of the 24th ult. Tranquillity was not yet restored in the mountains; fresh engagements had taken place between the Maronites and the Druses. The Smyrna journals of the 9th inst. bring news from Beyrout of the 3d inst.

¹ Sir Stratford Canning to the Earl of Aberdeen. Par. papers. Correspondence relative to Syria, Part i. p. 106.

² Correspondence relative to Syria, Part ii. pp. 164, 165.

The Maronites, though at first victorious, had ultimately succumbed. *The number of the villages burned exceeded a hundred, two-thirds of which belonged to the Christians; and seventeen of their convents had been reduced to ashes.*"

On the western side of the Anti-Lebanon, the appearance of burning villages in the mountain was like that of a grand illumination, as stated in a letter to the author from the Rev. Mr Graham of Damascus. In another dated from that city 10th September 1845, which he received from Mr Consul Wood, a most intelligent and watchful observer of what passes in Syria, he says, "You will have heard through the channel of the newspapers¹ the late scenes in Lebanon,—and you are perhaps struck with the fact, that in spite of the united efforts to cause Lebanon to prosper and flourish, its last flowers are fast withering away." The writer of these pages was indeed struck with the fact, as the reader of them may be, that Mr

¹ Of these, some farther extracts may be given:—"Beyrout, May 17, 1845.—A civil war, and one of extermination, reigns at this moment in the mountains, between the Druses and the Christians; and during the last fifteen days the horrors we have seen perpetrated are dreadful. On every side the sounds of battle are heard, and nothing is seen but fire and flames,—*houses, villages, churches, and convents*, being reciprocally a prey to the flames. At the moment I write, we have before us the appalling spectacle of no less than *eleven villages*, and a number of Maronite *churches and convents in flames*."—(From the *Malta Times*.) "The news from this country is dreadful—it sickens the heart. Besides the accounts given in the Levant papers—which of course must palliate the events as much as possible—we have seen letters from Beyrout which give a horrible account of Syria in general, and of Lebanon in particular. For fifteen days previously, wholesale murder, burning, and every possible crime was committed. The greater part of the villages and towns in the high lands are in ashes."—(The *Impartial of Smyrna*.) "Christian, Druse, and mixed villages are all burnt."—*Times*, June 5, 1845.

Wood's information, thus incidentally communicated, is to the very letter, a confirmation of the truth of a prediction concerning Lebanon,—as marked in the margin of the English Bibles, in closer conformity to the original than the text—*Lebanon is withered away*.¹

When such testimonies as those previously adduced had been as unconsciously and officially given, there was not long delay till the *remnant of Syria*—that part of it which above all others was the most populous and prosperous—was spared no longer—and it speedily became as desolate as that portion of the land which was anciently the exclusive possession of the sons of Jacob.

I will cut off the inhabitant from the plain of Aven, literally, as in the margin, *Bikath-aven*.² “Nothing can be more striking,” says Burekhardt, as he wrote in 1810, “than a comparison of the fertile but *uncultivated districts of Bekaa* and Baalbec, with the rocky mountains, in the opposite direction, where, notwithstanding that nature seems to afford nothing for the sustenance of the inhabitants, numerous villages flourish.”³ The *Bekaa* is the *plain* between Lebanon and Anti-Lebanon, and is doubtless the same as *Bikath-Aven*—the *plain of idols*, situated as one of the greatest of idolatrous temples there was,—and lying as it does between Damascus and Beth-eden, in Lebanon, with both which names and places it is associated in the prophetic record. Long one of the most populous as fertile regions of Asia, for the possession of which the kings of Syria and of Egypt often contended in wars in which thousands fell, *the inhabitants* have been *cut off* from its uncultivated wastes—now as deserted and desolate as Esdraelon and Sharon, even where villages *were* thickly clustered on the

Isa. xxxiii. 9.

² Amos i. 5.

³ Burekhardt's Syria, p. 20.

“rocky mountains” which enclose it. In passing across it, in about three hours, from the ruins of Baalbec to Lebanon, we saw not a village in the *plain*, and did not meet a man. It was a *plain of idols*, as one of the most magnificent temples ever built by man was situated in it, and still bears in its stupendous ruin, the name of the chief of the heathen gods—Baal-bee; and fertile as any region of Syria, it is “an uncultivated district,” from which its once teeming population has been swept, and is now, as bearing one of the noblest of ruins, visited by strangers who cannot inspect its ruins without trampling under foot the broken *idols* in their ruined temple.

Lebanon was celebrated for the extent of its forests, and especially for the size and excellency of its cedars. It abounded also in the pine, the cypress, and the vine, &c. Its *forest* was a Scriptural figure of *the glory* of Assyria and of Egypt; and its fall too was a figure of theirs. *The high ones of stature shall be hewn down. Lebanon shall fall mightily.*¹ To itself the prophecy exclusively applies, *Lebanon is ashamed, and withered away.*—Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl fir-tree, for the cedar is fallen, because the gallants are spoiled.² In describing Egypt’s fall, it is said, *Thou shalt be brought down WITH THE TREES OF EDEN, unto the nether parts of the earth.*³ *The forest of the vintage is come down*—but still, as in other things, a *gleaning* remains, even of *the glory of the forest* of Lebanon. Where anciently it stood, the region, for many miles around, is bleak, desolate, and bare, as if not a single tree of renown had ever there adorned the wilderness. But seen at a distance, in descending from the loftiest heights of Lebanon, there is one covered spot—as if by a

¹ Isaiah x. 33, 34.

² Zech. xi. 1, 2.

³ Ezek. xxxi. 18.

left sheaf in a shorn field—in which a few cedars worthy of Lebanon are seen, of which the writer may now testify, having rested during a Sabbath under their shade.

Of Lebanon, Volney says, "Towards Lebanon the mountains are lofty, but they are covered in many places with as much earth as fits them for cultivation by industry and labour. There, amidst the crags of the rocks, may be seen the no very magnificent remains of the boasted cedars."¹ In a note, he adds, that "there are but four or five of these trees which deserve any notice." The dark speck, where the *forest of Lebanon* spread widely on every side, is now indeed so small a *gleaning* of its ancient glory, that, in the words of the prophet, thus tauntingly confirmed by the sceptic, *Lebanon is ashamed*. But the *magnitude* of the few old cedars that yet remain may shame the goodliest trees of "Provence and Lombardy," as much as their *gay carpeting* shows that Israel's land now blushes in its *withered herbs*. Eight cedars²—the smallest of which all the forests of France would, if they could, *boast* of as their "king"—are magnificent remains, that show what a goodly mountain Lebanon was, and how withering is that word which has left them alone, with smaller trees on a knoll or little hill. And fallen as the forest is, as fell the proud Assyrian whom it typified in his pride, what was true of him is true of it; and the scoff of the sceptics at its *four or five trees* that deserve any notice, may show how he could not here write a note

¹ Travels, vol. i. p. 292.

² Two are thirty-eight feet in circumference. The rest which we measured are $33\frac{1}{4}$ feet, 31 feet 10 inches, 29 feet, $28\frac{1}{2}$, $27\frac{3}{4}$, and 22 feet, round the trunks, the least of these being thus upwards of seven yards, and the largest nearly thirteen yards in girth. Some of these have been stated by others as larger, and are so nearer to the root. They are as lofty as they are large.





of a few words, or state a minute fact, without giving a literal interpretation to an apparently symbolical prediction. *The rest of the trees of his forest shall be few that a child may write them.* Assyria and Egypt have been brought down, *with the trees of Eden.*—But, though the proofs of inspiration be complete, *the end is not yet.* Lebanon may now be *ashamed* beside Gilead. But of both it is written, when civil wars and all others shall be no more, “*I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.*” And when all figures of judgments shall have passed away, and Israel shall be the *Lord's inheritance*, the *Egyptian* shall *serve with the Assyrian.*

SAMARIA AND JERUSALEM.

The separate capitals of Israel and of Judah have their assigned burdens resting on them, to which they bear witness, as do Bethel, Hazor, and Chorazin to theirs.

Among such a multiplicity of prophecies, where the prediction and the fulfilment of each is a miracle, it is almost impossible to select any as more wonderful than the rest. But those concerning Samaria are not the least remarkable. That city was, for a long period, the capital of the ten tribes of Israel. Herod the Great enlarged and adorned it, and, in honour of Augustus Cæsar, gave it the name of Sebaste. There are many ancient medals which were struck there.¹ It was the seat of a bishopric, as the subscription of some of its bishops to the acts of ancient councils attests. Its history is thus brought down to a period unquestionably far remote from the time of the prediction; and the narrative of a traveller, which alludes not to the prophecy, and which has even been unnoticed by commentators, shows its complete fulfilment. Besides other passages which speak of its extinction as a city, the word of the Lord which Micah saw concerning Samaria, is—“*I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley; and I will discover the foundations thereof.*”² And “this great city is now wholly converted into gardens; and all the tokens that remain to testify that there ever has been such a place, are only on the north side, a large square piazza encompassed

¹ Calmet's Dictionary. Relandi Palestina, p. 981.

² Micah i. 6.

with pillars, and on the east some poor remains of a great church.”¹ Such was the first notice of that ancient capital given by Maundrell in 1696, and it is confirmed by Mr Buckingham in 1816: “The relative distance, local position, and unaltered name of Sebaste, leave no doubt as to the identity of its site; and,” he adds, “its local features are equally seen in the threat of Micah.”

Such was the brief notice of the ancient capital of Israel, contained in many editions of this treatise. But having visited the interesting spot, the author cannot forbear from glancing at the prophetic history of Samaria, and also pointing more minutely to its local features as they are indeed clearly seen in the threatenings of the prophets. A daguerreotype view may now set its cityless hill before the eye of the reader.

In the origin of its history, the hill of Samaria was bought of Shemer, by Omri king of Israel, who built on it a city, which, after the name of Shemer, owner of the hill, he called Samaria.² Few seats of royalty can rival its princely site. In regard at least to its capabilities for strength or beauty, separately, far more conjointly, it could scarcely be surpassed. Its local position is most peculiar. Of a finely varied and oblong form, the isolated hill of Samaria, with a flattened summit, seems as if it had been raised by nature at “the head of the fat valley,” to be at once a stronghold and royal seat. And judgment-stricken as it is, none can stand on the unco-

¹ Maundrell's Travels, p. 78. Buckingham's Travels, pp. 511, 512. It has also been described in similar terms by other travellers. The stones are poured down into the valley, the foundations discovered, and there is now only to be seen “the hill where once stood Samaria.” Nabulus has been mistaken by one traveller for the ancient Samaria.

² 1 Kings xvi. 24.

vered foundations of the vanished city, and look, from among its solitary columns, on the gleanings of its ancient glory all around, without beholding, as it were, in the mind's or the memory's eye, the once glorious beauty of the city and the scene, ere ever the flower that bloomed there in all its gorgeous beauty had faded, or "the crown of pride" that was seated there had been trampled under foot. On one side, beyond the narrow intervening vale, where native loveliness in wild luxuriance lingers still, the terraced hills which bound the head of the valley, rise gently from the plain, as if spread forth to view in all their natural richness, and must once have formed a noble portion of the scene of "glorious beauty," which the hanging gardens of Babylon could have but faintly imitated. And on the other, the valley, varied in its features, but unvaried in natural fertility, spreads forth into a wide expanse, as if unfolding the ancient glory of Israel, while as yet there was no *leanness* there.

But Samaria was as noted for its wickedness as for its beauty; and therefore it is marked all over with judgments. Omri, the king of Israel, and founder of Samaria, wrought evil in the eyes of the Lord; and did worse than all that were before him. But Ahab, his son, and other successors in his stead, exceeded him in iniquity. Samaria became the seat of idolatry and wickedness; and the word of the Lord went forth against it.

The head of Ephraim is Samaria.¹ Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is as a fading flower, which are on the head of the fat valleys of them that are overcome with wine; Behold the Lord hath a mighty and strong arm, which, as a tempest of hail and a destroying storm, as a flood of

¹ Isaiah vii. 9.

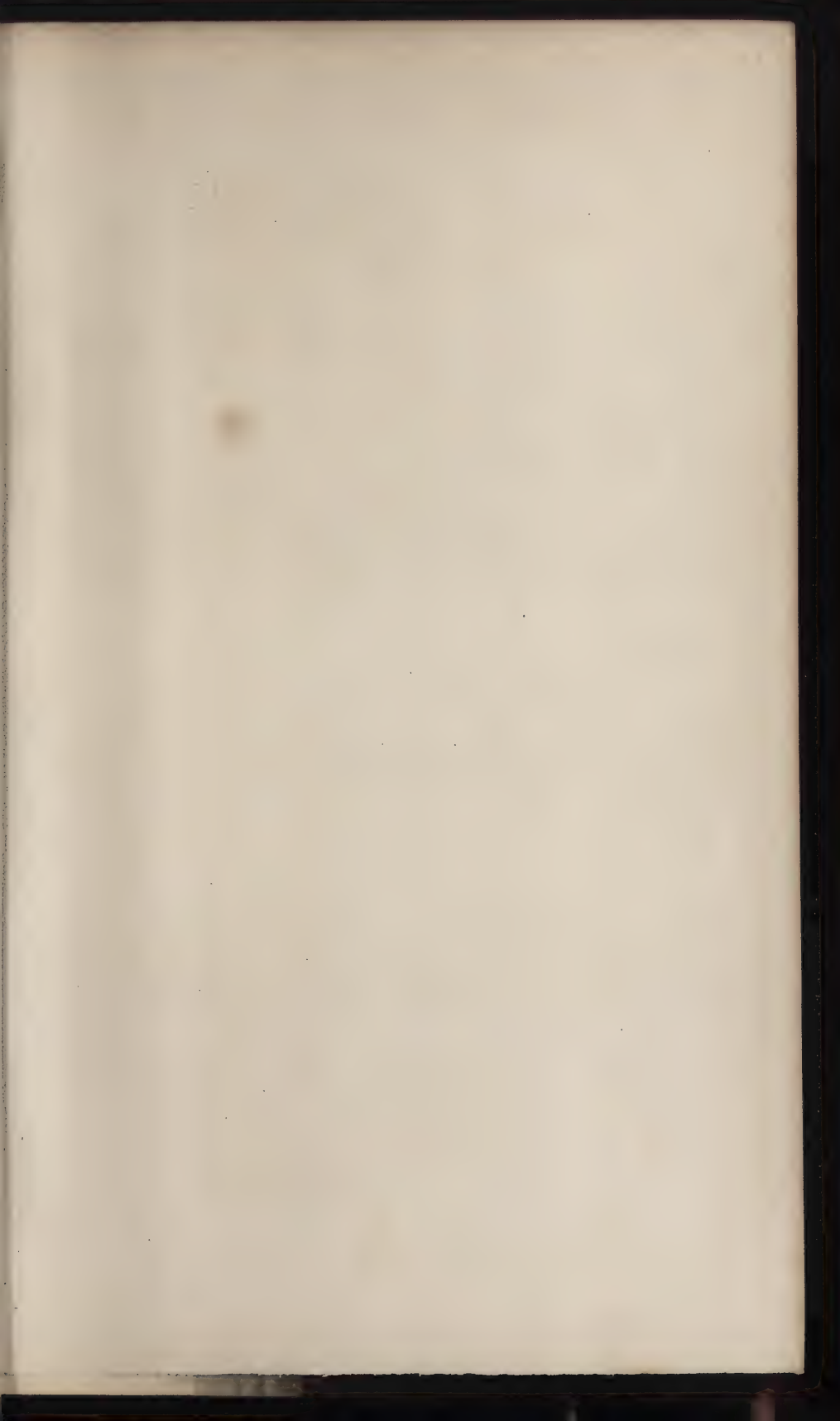
mighty water overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer; which, when he that looketh upon it seeth, while it is yet in his hand he eateth it up.¹ I will cause to cease the kingdom of the house of Israel.² I will hedge up the way with thorns, and make a wall, that she shall not find her paths.³ None shall deliver her out of mine hand. I will also cause her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts. And I will destroy her vines and her fig-trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.⁴ The pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity.⁵ They have deeply corrupted themselves, therefore he will remember their iniquity, he will visit their sins.—As for Ephraim, their glory shall fly away like a bird. The inhabitants of Samaria shall mourn over it—for the glory thereof, because it is departed from it. As for Samaria, her king is cut off as the foam upon the water.⁶ Samaria shall become desolate: for she hath rebelled against her God.⁷ The word of the Lord which Micah saw concerning Samaria—What is the transgression of Jacob? is it not Samaria?—Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard. And I will pour down the stones thereof into the valley; and I will discover the foundations thereof. For the statutes of Omri are kept, and all

¹ Isaiah xxviii. 1–4.² Hos. i. 4.³ Hos. ii. 6.⁴ Ibid. v. 5.⁵ Hos. ii. 10–12.⁶ Ibid. x. 5, 7.⁷ Ibid. xiii. 16.

*the works of the house of Ahab, and ye walk in all their counsels, that I should make you a desolation.*¹ *Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations—that lie upon beds of ivory, and stretch themselves upon their couches—that chaunt to the sound of the viol, and drink wine in bowls—but they are not grieved for the affliction of Joseph: therefore now shall they go captive with the first that go captive.*²

The ten tribes, whose capital was Samaria, were *the first to go captive*. The king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years; and he took Samaria, and carried Israel away into Assyria. *And the glory of Ephraim flew away like a bird*. But the predicted doom of the land of Israel, and of the city of Samaria, was not to be taken away till the captivity of Israel should also cease. Rebuilt and destroyed anew, it has ever met its yet irrevocable fate. After the expulsion of the Israelites, its new inhabitants, brought by the king of Assyria from Babylon, Cuthah and Hamath, &c. were called by its name. But it had yet to be cast down and to be laid desolate. And the Samaritans, little more than a century before the Christian era, having, by inflicting injuries on a colony of the Jews, provoked the wrath of Hyrcanus, the ethnarch and high-priest of Judea, he besieged Samaria, and *encompassed it with a ditch and double wall*, eighty furlongs, or ten miles in length. His sons Antigonus and Aristobulus were set over the siege. Suffering the greatest privations, and reduced to extreme distress, the Samaritans invoked the aid of Antiochus Cyzicenes, who reigned at Damascus over Cœle-Syria and Phœnicia. Antiochus was defeated,

¹ Micah i. 6; vi. 16. ² Amos vi. 1–7. ³ 2 Kings xvii. 5, 6.





Valley of the River

Photographed by the U.S. Geological Survey, 1908

and all his aid was in vain, though he ravaged the land of Israel and Judea. Samaria was again invested. *Her way was hedged up, walled with a wall she could not find her path. And the glorious beauty was as a fading flower, and as the hasty fruit before the summer, which, when he that looketh upon it seeth, while it is yet in his hand he eateth it.* After a year's siege, it was no sooner in the hand of Hyrcanus, than he destroyed it. Having taken Samaria, he demolished it utterly, till he left not any vestige of a city.¹ Though rebuilt by Gabinius, proconsul of Syria, and afterwards enlarged and adorned by Herod the Great, neither consul nor king could avert its fate. And now, no city there, "the hill on which stood Samaria" is alone to be seen, bearing in its "features" the threatenings of the prophets.

Behold the Lord hath a mighty and strong arm, which, as a destroying storm,—*shall cast down to the earth with the hand.—Samaria has been cast down to the earth. The crown of pride has been trodden under foot.* Not a single portion of a wall of any ancient edifice is standing. There are only the remains of a comparatively modern church. Samaria is no more. It extended over the whole summit, and partly the sides of the hill—as still seen in its columns that yet stand, some of which are near to the village, others, whether standing or broken, in various places, while a colonnade still stands, as there also its monument, on the western extremity the most remote from the village, as faintly seen in the plate. But where it stood in its glory, the ruined city has not been suffered to lie.

I will make Samaria as a heap of the field, and as plantings of a vineyard. Stones abound in the moun-

¹ Joseph. Ant. xiii. c. x. 2, 3.

tainous regions of Israel; and it is evident, that in their terraced vineyards the stones have been gathered out of the level spaces, which are occupied only by the soil, and when freed from them were fitted for planting. In some fields in the valleys, the stones have been gathered up, and have been cast into heaps, which thus form literally "heaps of the field." The author, on being asked, while first approaching Samaria, what he understood by heaps of the field, unhesitatingly answered, as thus explained, such heaps as had been passed the preceding day.¹ Samaria, it is recorded, was utterly demolished, immediately after it was taken by Aristobulus, and must then have formed a great mass of ruins. From these it was raised again by Gabinius and by Herod the Great, who enlarged and adorned it, to render it worthy of its new name, which he gave to Augustus, who had given him a kingdom. But again it has been cast down, and more lowly than before. It is even reduced to be as an heap of the field. The stones which yet lie on its surface, bereaved of the glory that might seem to hover around a *ruin*, however defaced, have been gathered singly, and cast into heaps, as if they were heaps of a field, and not the remains of a capital. The ground has been cleared of them to form the gardens or patches of cultivated ground possessed by the inhabitants of the wretched village which stands on the extremity of the site of the ancient city. The stones, as if in a field or vineyard, have manifestly been gathered up in heaps, to prepare the ground for being sown or *planted*. Quadrangular lines of columns, in an open space on the north side of the hill, towards its base, marking the site of some public building, likely the forum as conjectured by Count Portalis, now

¹ Narrative by Bonar and M'Cheyne, p. 293.

stand in a *field* which was covered when we saw it with a crop of ripe barley, that was overtopped in various places with sixteen heaps of stones within the space inclosed by the ancient colonnade; and thus as literally heaps of the field, they have also taken the predicted form of the stricken and departed city, and are useful in illustration of the word of the Lord, though they cannot show with certainty what building was there thronged with those who looked to other laws more than to the decalogue, and were lovers of pleasure more than lovers of God. Of all the glory of the royal city of Samaria, nothing greater remains than *an heap of the field*. But only a very small portion of it now rests where its *crown of pride* rose high; for it is farther said,

I will pour down the stones thereof into the valley, &c. The road which ascends the hill of Samaria is inclosed on both sides by stones, so rudely piled up, that they may be said to be heaped rather than to be built. Yet all the way they testify that the stones which once formed Samaria have been cast down. They have evidently pertained to ancient buildings, for broken capitals, and pedestals, and other fragments of columns and of hewn stones, may be seen lying confusedly together. And not there only, but all along the sloping sides of the hill, from its summit to its base, lie many stones, of various forms, and fragments of columns, whose form or massiveness has staid their course, manifestly showing that they have been *cast down*, and could not of themselves have fallen where they lie. The progress of the stones of Samaria, when *cast down by the hand, or poured down into the valley*, may be traced the whole way, from the site of the city on the top of the hill to the very bottom of the valley, where

chiefly they abound, either partially strewed over it, (see plate,) or gathered into heaps among the trees, that *the beasts of the field may* the more freely eat.

I will discover the foundations thereof. In various places along the summit of the hill, monolith-columns, the ornaments of ancient buildings, and colonnades, now stand alone without princely edifices, or any other, to adorn. The site of the ancient city—except on the small point where the poor village of Sabustieh, with scarcely two hundred inhabitants, still stands—is as destitute of houses as if no capital had ever been there, and no city had ever covered it. The *crown of pride* has been wholly *cast down*. The very ruins, unlike those of other cities, lie not where they fell, to keep the *foundations* from view. These are indeed *discovered* and laid bare. The hewn stones, that once or oftener were erected into the city of Samaria or Sebaste, have been cast down to the ground, and have been thrown into *heaps*, or, in far larger quantities, have been *poured down into the valley*. The proud metropolis, though that of Israel, where false gods were worshipped, has wholly disappeared: and the hill is now seen without its city, of which scarcely a vestige, except some of the columns that adorned it in the days of Herod, remains where it stood. Without the wreck of a ruin, or any stones to cover them, *foundations* alone remain. Some of these are still discernible on the west of the village. But on the author's second visit, immediately after the ingathering of the harvest, they were covered with heaps of unthrashed barley, beside a *thrashing-floor*, like to which Samaria has been. The foundations are now so level with the ground, that they would scarcely disfigure it. The foundations of walls

are traceable, where overgrown with grass *for the beasts of the field to eat*. And in some instances, all uncovered, they are plainly seen, as low as when they first were laid, in the long parallel lines of the then future but now fallen and vanished edifices, in which unholy men of Israel *kept the statutes of Omri*, and broke the commandments of their God; *chaunted to the sound of the viol*, while they would not listen to the voice of the prophets; and were *at ease in Zion*, while they would *not mourn for the afflictions of Joseph*; and *trusted in the mountain of Samaria*, while those very judgments were sounding in their ears, which that mountain itself has not heard in vain.

In those days of Baalim, wherein Israel burned incense to them, and decked herself with jewels, and went after her lovers, and forgot the Lord, the citizens of her adopted and illegitimate capital, the *kine of Bashan*, that *dwelt in the mountain of Samaria*, oppressed the poor, and crushed the needy, and said unto their masters, Bring, and let us drink. The drunkards of Ephraim erred through wine, and through strong drink were out of the way; they erred in vision, and stumbled in judgment, and wrought woe to Israel. "I will cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts. I will destroy her vines and her fig-trees; and I will make them a forest, and *the beasts of the field shall eat them*."¹ And now, while Samaria is *desolate*, and the days of her iniquity have been visited upon her, the beasts of the field browse among the trees in the bottom of the valley and hills; and on the grassy mounds,—rising one above another, that girt the lower part of the hill of Samaria, and abound also on those that adjoin it, retaining the form of terraced

¹ Hosea ii. 11, 12.

vineyards,—*the beasts of the field* now pasture where the vines circled, as in ringlets, the head of the fat valley on which Samaria was a crown of pride; and so utterly are her *vineyards destroyed*, that it was only after much searching that a leaf of a *wild* vine could be found.

But Samaria has to assume an altered and a smiling aspect, when she shall see her native children return to her again. “Behold, I will allure her, saith the Lord, and bring her into the wilderness, and speak comfortably unto her, and I will give her her vineyards from hence, and the valley of Achor for a door of hope: she shall sing there, as in the day of her youth, as in the day when she came forth out of the land of Egypt. I will betroth thee unto me for ever—in righteousness, and in judgment, and in loving-kindness, and in mercies, and in faithfulness.¹ *Thou shalt yet plant vines upon the mountains of Samaria, O virgin of Israel: the planters shall plant, and shall eat them as common things.* For there shall be a day that the watchmen upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.² The house of Jacob shall possess the fields of Samaria.”³ And, while the *crown of pride* has been trodden under the feet of men and of beasts, in that day shall the Lord of hosts be for a *crown of glory*, and for a diadem of beauty, to the residue of his people,⁴ the remnant of Israel.

But the predicted fate of JERUSALEM has been more conspicuously displayed, and more fully illustrated, than that of the capital of the ten tribes of Israel. It formed the theme of prophecy from the death-bed of Jacob,—

¹ Hosea ii. 14, 15, 19.

² Jer. xxxi. 5, 6.

³ Obad. 19.

⁴ Isaiah xxviii. 5.

and as the seat of the government of the children of Judah, the sceptre departed not from it till the Messiah appeared, on the expiration of seventeen hundred years after the death of the Patriarch, and till the period of its desolation, prophesied of by Daniel, had arrived. A destiny diametrically opposite to the former, then awaited it, even for a longer duration; and ere its greatness was gone, even at the very time when it was crowded with Jews, from all quarters, resorting to the feast, and when it was inhabited by a numerous population dwelling in security and peace, its doom was denounced,—that it was to be *trodden down of the Gentiles, till the times of the Gentiles should be fulfilled*. The times of the Gentiles are not yet fulfilled, and Jerusalem is still trodden down of the Gentiles. The Jews have often attempted to recover it; no distance of space or of time can separate it from their affections; they perform their devotions with their faces towards it, as if it were the object of their worship as well as of their love; and although their desire to return be so strong, fixed, and indelible, that every Jew, in every generation, counts himself an exile; yet they have never been able to rebuild their temple, nor to recover Jerusalem from the hands of the Gentiles. But greater power than that of a proscribed and exiled race has been added to their own, in attempting to frustrate the counsel that professed to be of God. Julian, the emperor of the Romans, not only permitted, but invited the Jews to rebuild Jerusalem and their temple; and promised to re-establish them in their paternal city. By that single act, more than by all his writings, he might have destroyed the credibility of the gospel, and restored his beloved but deserted paganism. The zeal of the Jews was equal to his own; and the work was be-

gun by laying again the foundations of the temple. In the space of three days, Titus had formerly encompassed that city with a wall when it was crowded with his enemies; and, instead of being obstructed, that great work, when it was confirmatory of an express prediction of Jesus, was completed with an astonishing celerity;—and what could hinder the emperor of Rome from building a temple at Jerusalem, when every Jew was zealous for the work? Nothing appeared against it but a single sentence uttered, some centuries before, by one who had been crucified. If that word had been of man, would all the power of the monarch of the world have been thwarted in opposing it? And why did not Julian, with all his inveterate enmity and laborious opposition to Christianity, execute a work so easy and desirable? A heathen historian relates, that fearful balls of fire, bursting from the earth, sometimes burned the workmen, rendered the place inaccessible, and caused them to desist from the undertaking.¹ The same narrative is attested by others.

¹ “Imperii sui memoriam magnitudine operum gestiens propagare, ambitiosum quondam apud Hierosolymam templum, quod, post multa et interneciva certamina, obsidente Vespasiano, posteaque Tito, ægre est expugnatum, instaurare sumptibus cogitabat immodicis; negotiumque maturandum Alypio dederat Antiochensi, qui olim Britannias curaverat pro præfectis. Cum itaque rei eidem instaret Alypius, juvaretque provinciæ rector, metuendi globi flammæ, prope fundamenta, crebis assultibus erumpentes, fecere locum exustis aliquoties operantibus inaccessum; hocque modo, elemento destinatus repellente, cessavit inceptum.” (Ammian. Marcell. lib. xxii. cap. i. sect. 2, 3. Grot. de Ver. &c. Rufini Hist. Eccles. lib. i. c. xxxvii. Socrat. lib. ii. c. xvii. Theodoret. lib. iii. c. xvii. Sozomen. lib. v. c. xxi. Cassiodor. Hist. Tripart. lib. vi. c. xliii. Nicephor. Callis. lib. x. c. xxxii. Greg. Nazianz. in Julian. Orat. ii. Chrysostom. de L. Bab. Mart. et contra Judæos, iii. p. 491. Lind.—Vide Am. Mar. tom. iii. p. 2.)

Chrysostom, who was a living witness, appealed to the existing state of the foundations, and to the universal testimony which was given of the fact. The historical evidence was too strong even for the scepticism of Gibbon altogether to gainsay; and brought him to the acknowledgment that such authority must astonish an incredulous mind. Even independently of the miraculous interposition, the fulfilment is the same. The attempt was made avowedly, and it was abandoned without any apparent cause. It was never accomplished; and the prophecy stands fulfilled. But, even if the attempt of Julian had never been made, the truth of the prophecy itself is unassailable. The Jews have never been reinstated in Judea. Jerusalem has ever been trodden down of the Gentiles. The edict of Adrian was renewed by the successors of Julian; and no Jews could approach unto Jerusalem but by bribery or by stealth. For many ages it was a spot unlawful for them to touch. In the crusades, all the power of Europe was employed to rescue Jerusalem from the heathens, but equally in vain. It has been *trodden down* for nearly eighteen centuries by its successive masters; by Romans, Grecians, Persians, Saracens, Mamelukes, Turks, Christians; and again by the worst of rulers, the Arabs and the Turks. And could any thing be more improbable to have happened, or more impossible to have been foreseen by man, than that any people should be banished from their own capital and country, and remain expelled and expatriated for nearly eighteen hundred years? Did the same fate ever befall any nation, though no prophecy existed respecting it? Is there any doctrine in Scripture so hard to be believed as was this single fact at the period of its prediction? And even with the example of the Jews before us, is it

likely, or is it credible, or who can foretel, that the present inhabitants of any country upon earth shall be banished into all nations,—retain their distinctive character,—meet with an unparalleled fate,—continue a people,—without a government and without a country,—and remain for an indefinite period, exceeding seventeen hundred years, till the fulfilment of a prescribed event to be accomplished after so many generations? Must not the knowledge of such truths be derived from that prescience alone which scans alike the will and the ways of mortals, the actions of future nations, and the history of the latest generations?

Jerusalem was the city which the Lord did choose to place his name there. He loved the gates of Zion more than all the dwellings of Jacob. But while the land has been defiled, and the people have been scattered abroad, these gates have long fallen, and Zion has often been *filled with judgment*. The tomb of David stands without the wall of the present city; but the *palaces of Jerusalem* have disappeared from Mount Zion. Not a vestige of its *bulwarks* that long withstood Roman hosts remains; and the *city of David* that stood on Zion, has wholly vanished, as if that site of Israelitish royalty, like Samaria the other, had never been reclaimed from the plough. Only a small portion of the mount is now enclosed within the walls of the modern Jerusalem; and Mount Zion may now be seen, as each successive traveller can testify, as the prophet saw it in vision, *ploughed as a field*, (see frontispiece.) In other places throughout the land, grain is sown around closer and larger olives than those of Zion as it is among them, while many open spaces or fields are there given up entirely to the plough. “At the time I visited this sacred ground,” says Dr Richardson, “one

part of it supported a crop of barley, another was undergoing *the labour of the plough*, and the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference. We have here another remarkable instance of the special fulfilment of prophecy; *therefore shall Zion for your sakes be ploughed as a field.*"¹ Zion testifies against her children. On his first visit to Zion, the writer of these pages, together with his friends, gathered some ears of barley from a field that had been ploughed and reaped: but, on the last, we saw the plough, as in any other *field*, actually cleaving the soil of Zion.

*And the mountain of the house as the high places of the forest.*² Jerusalem lay in *heaps*, after it was besieged, taken, and destroyed by the Chaldeans, and also by the Romans. To this day the mosque of Omar may be seen, as in the plate, as the *crescent* of Mahomet towers over it, where the nobler temple of Solomon stood in its glory. The *mountain of the house*, with its trees around it, may still be said to be "as the *high places* of the forest," devoted as it is, as were they, to the cause of false religion, and not to the worship of the Holy One of Israel. But the words of truth immediately subjoined to these denunciations of the prophet, tell of other times than these in which many a crescent, as now, glitters over it, in token that Jerusalem is still *trodden down of the Gentiles*. *But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And*

¹ Richardson's Travels, p. 349. Mic. iii. 12. Jer. xxvi. 18.

² Mic. iii. 1, 2.

*many nations shall come and say, Come and let us go to the mountain of the Lord, and to the house of the God of Jacob, &c.*¹

Though a ploughshare did pass over the consecrated ground, as a sign of perpetual interdiction, Zion shall be redeemed with judgment, and they that return of her with righteousness.² The Lord is jealous for Zion: and will return unto it. There is a coming *year of recompences for the controversy of Zion.*³ “Thou, O Lord, shalt arise and have mercy upon Zion: for the time to favour her, yea, the *set time*, is come. *For thy servants take pleasure in her stones, and favour the dust thereof.* So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. *This shall be written for the generation to come; and the people which shall be created shall praise the Lord,*” Ps. cii. 13, &c. The place of the sanctuary of the Lord shall yet be beautified. Jerusalem, not Rome, shall be “the eternal city.” For thus it is written, “The sons of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee; I will make thee *an eternal excellency, a joy of many generations.*—I, the Lord, will hasten it in his time.” Isa. lx. 14, &c.

But the prophecies are not confined to the land of Judea; they are equally unlimited in their range over

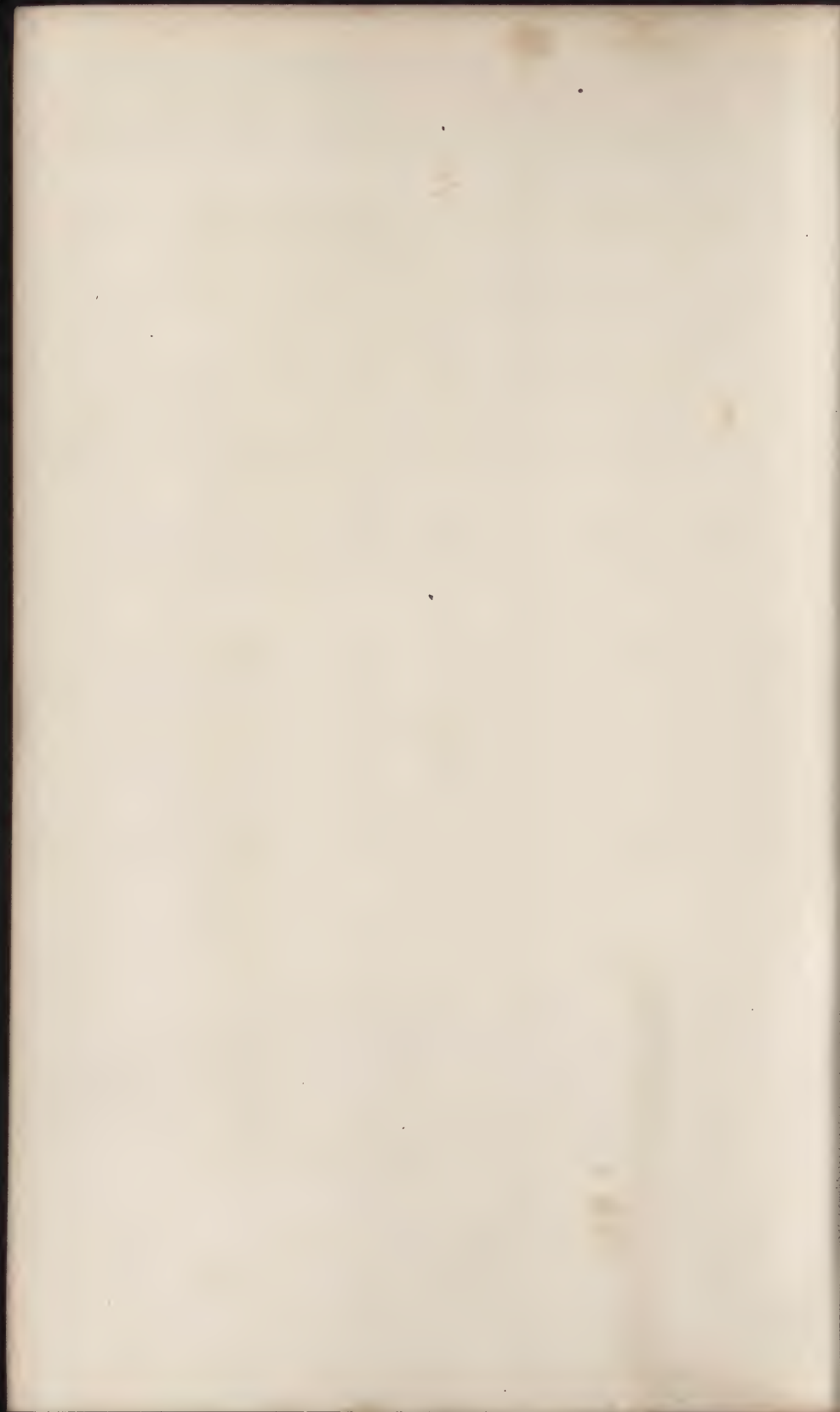
¹ Mic. iv. 1, 2. Isa. ii. 2, 3.

² Isaiah i. 27.

³ Isaiah xxxiv. 8.



Jerusalem shall be broken down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21. 24.



space as over time. After a lapse of many ages, the countries around Judea are now beginning to be known. And each succeeding traveller, in the communication of new discoveries concerning them, is gradually unfolding the very description which the prophets gave of their poverty and desolation; at the time of their great prosperity and luxuriance. The countries of the Ammonites, of the Moabites, of the Edomites, or inhabitants of Idumea, and of the Philistines, all bordered with Judea, and each is the theme of prophecy. The relative positions of them all are distinctly defined in Scripture, and have been clearly ascertained.¹ And the territories of the ancient enemies of the Jews, long overrun by the enemies of Christianity, present many a proof of the inspiration of the Jewish Scriptures, and of the truth of the Christian religion.

¹ Relandi *Palæstina Illustrata*; D'Anville's Map; Maps in Volney's, Burckhardt's, and Buckingham's Travels; Well's Scripture Geography; Gibbon's History; Shaw's Travels, &c.

CHAPTER VI.

AMMON.

THE country anciently peopled by the Ammonites, is situated to the east of Palestine, and is now possessed partly by the Arabs and by the Turks. It is naturally one of the most fertile provinces of Syria, and it was for many ages one of the most populous. The Ammonites often invaded the land of Israel: and at one period, united with the Moabites, they retained possession of a great part of it, and grievously oppressed the Israelites for the space of eighteen years. Jephthah repulsed them, and took twenty of their cities; but they continued afterwards to harass the borders of Israel, and their capital was besieged by the forces of David, and their country rendered tributary. They regained and long maintained their independence, till Jotham, the king of Judah, subdued them, and exacted from them an annual tribute of a hundred talents, and thirty thousand quarters of wheat and barley; yet they soon contested again with their ancient enemies, and exulted in the miseries that befell them, when Nebuchadnezzar took Jerusalem, and carried its inhabitants into captivity. In after-times, though successively oppressed by the Chaldeans, (when some of the earliest prophecies respecting it were fulfilled,) and by the Egyptians and Syrians, Ammon was a highly produc-

tive and populous country, when the Romans became masters of all the provinces of Syria; and its capital was included among the ten allied cities, which gave name to the celebrated Decapolis. When first invaded by the Saracens, (A.D. 632,) "this country (including Moab) was enriched by the various benefits of trade;" and Ammon, to which the Greeks and Romans gave the name of Philadelphia, was included among the populous cities which, as recorded by Gibbon, "were secure at least from a surprise by the solid structure of their walls."¹ The fact of its natural fertility is corroborated by every traveller who has visited it. And "it is evident," says Burckhardt, "that the whole country must have been extremely well cultivated, in order to have afforded subsistence to the inhabitants of so many towns,"² as are

¹ Gibbon's Hist. vol. ix. c. 51, p. 383.

² Burckhardt's Travels in Syria, p. 357.

Having frequent occasion, in the subsequent pages, to refer to the authority of the celebrated and lamented traveller, J. Lewis Burckhardt, the following ample testimonies to his talents, perseverance, and veracity will show with what perfect confidence his statements may be relied on, especially as the subject of the fulfilment of prophecy, being never once alluded to in all his writings, seems to have been wholly foreign to his view, as well as to theirs who, without partiality, have thus appreciated his labours. "He was a traveller of no ordinary description, a gentleman by birth, and a scholar by education; he added to the ordinary acquirements of a traveller, accomplishments which fitted him for any society. His description of the countries through which he passed, his narrative of incidents, his transactions with the natives, are all placed before us with equal clearness and simplicity. In every page they will find that ardour of research, that patience of investigation, that passionate pursuit after truth, for which he was eminently distinguished."—(*Quarterly Review*, vol. xxii. p. 437.) "He appears, from his books and letters, to have been a modest,

now visible only in their ruins. While the fruitfulness of the land of Ammon, and the high degree of prosperity and power in which it subsisted, long prior and long subsequent to the date of the predictions, are indisputably established by historical evidence, and by existing proofs, the researches of recent travellers (who were actuated by the mere desire of exploring these regions and obtaining geographical information) have made known its present aspect; and testimony the most clear, unexceptionable, and conclusive, has been borne to the state of dire desolation to which it is, and has long been reduced.

It was prophesied concerning AMMON, “Son of man, set thy face against the Ammonites, and prophesy against them. I will make Rabbah of the Ammonites a stable for camels and a couching-place for flocks. Behold, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries; I will destroy thee. The Ammonites shall not be remembered among the nations. Rabbah (the

laborious, learned, and sensible man, exempt from prejudice, *unattached to systems*; detailing what he saw plainly and correctly, and of very prudent and discreet conduct.”—(*Edinburgh Review*, Number lxxvii. p. 109.) The following extract from General Straton’s manuscript Travels was written at Cairo, and is the more valuable, as containing the result of personal knowledge and observation:—“Burckhardt speaks Arabic perfectly, has adopted the costume, and goes to the religious places of worship; has been at Mecca; in short, follows in every thing the Turkish manners and customs, and he is not to be distinguished from a Mussulman. With what advantage must he travel! He is by birth a Swiss, but having been educated in England, speaks our language perfectly.”

chief city) of the Ammonites shall be a desolate heap. Ammon shall be a perpetual desolation."¹

Ammon was to be delivered to be a spoil to the heathen, to be destroyed, and to be a perpetual desolation. "All this country, formerly so populous and flourishing, is now changed into a vast desert."² Ruins are seen in every direction. The country, long subjected to the Saracens, is now wholly possessed and pastured by the Bedouins. The extortions of the Turks, and the depredations of the Arabs, kept it in *perpetual desolation* and made it *a spoil to the heathen*. "The far greater part of the country is uninhabited, being abandoned to the wandering Arabs, and the towns and villages are in a state of total ruin."³ "At every step are to be found the vestiges of ancient cities, the remains of many temples, public edifices, and Greek churches."⁴ The cities are desolate. "Many of the ruins present no objects of any interest. They consist of a few walls of dwelling-houses, heaps of stones, the foundations of some public edifices, and a few cisterns filled up; there is nothing entire, but it appears that the mode of building was very solid, all the remains being formed of large stones.—In the vicinity of Ammon there is a fertile plain interspersed with low hills, which for the greater part are covered with ruins."⁵

While the country is thus despoiled and desolate, there are valleys and tracts throughout it, which "are covered with a fine coat of verdant pasture, and are places of resort to the Bedouins, where they pasture their camels

¹ Ezek. xxv. 2, 5, 7, 10; xxi. 32. Jer. xlix. 2. Zeph. ii. 9.

² Seetzen's Travels, p. 34.

³ Ibid. p. 37.

⁴ Burckhardt's Travels in Nubia, introd. pp. 37, 38, 44.

⁵ Burckhardt's Travels in Syria, pp. 355, 357, 364.

and their sheep."¹ "The whole way we traversed," says Seetzen, "we saw villages in ruins, and met numbers of Arabs with their camels," &c. Mr Buckingham describes a building among the ruins of Ammon, "the masonry of which was evidently constructed of materials gathered from the ruins of other and older buildings on the spot. On entering it at the south end," he adds, "we came to an open square court, with arched recesses on each side, the sides nearly facing the cardinal points. The recesses in the northern and southern wall were originally open passages, and had arched door-ways facing each other; but the first of these was found wholly closed up, and the last was partially filled up, leaving only a narrow passage, just sufficient for the entrance of one man, and of the goats, which the Arab keepers drive in here occasionally for shelter during the night."¹ He relates that he lay down among flocks of sheep and goats, close beside the ruins of Ammon; and particularly remarks that, during the night, he was almost entirely prevented from sleeping by the bleating of flocks.² So literally true is it, although Seetzen, and Burckhardt, and Buckingham, who relate the facts, make no reference or allusion whatever to any of the prophecies, and travelled for a different object than the elucidation of the Scriptures, that *the chief city of the Ammonites is a stable for camels, and a couching-place for flocks.*

The Ammonites shall not be remembered among the nations. While the Jews, who were long their hereditary enemies, continue as distinct a people as ever, though

¹ Buckingham's Travels in Palestine, &c. p. 329.

² Buckingham's Travels among the Arab Tribes, under the title of Ruins of Ammon, pp. 72, 73, &c.

dispersed among all nations, no trace of the Ammonites remains, none are now designated by their name, nor do any claim descent from them. They did exist, however, long after the time when the eventful annihilation of their race was foretold, for they retained their name, and continued a great multitude until the second century of the Christian era.¹ *Yet they are cut off from the people. Ammon has perished out of the countries; it is destroyed. No people is attached to its soil; none regard it as their country and adopt its name; and the Ammonites are not remembered among the nations.*

Rabbah (Rabbah Ammon, the chief city of Ammon,) *shall be a desolate heap.* Situated as it was, on each side of the borders of a plentiful stream,—encircled by a fruitful region,—strong by nature and fortified by art, nothing could have justified the suspicion, or warranted the conjecture, in the mind of an uninspired mortal, that the royal city of Ammon, whatever disasters might possibly befall it in the fate of war or change of masters, would ever undergo so total a transmutation as to become a *desolate heap*. But although, in addition to such tokens of its continuance as a city, more than a thousand years had given uninterrupted experience of its stability, ere the prophets of Israel denounced its fate; yet a period of equal length has now marked it out, as it exists to this day, a desolate heap, a perpetual or permanent desolation. Its ancient name is still preserved by the Arabs; and its site is now “covered with the ruins of private buildings, nothing of them remaining except the foundations and some of the door-posts.—The buildings, exposed to the atmosphere, are all in decay,”² so that they may

¹ Justin Martyr, p. 392, edit. Thirl.

² Burekhardt's Travels in Syria, pp. 359, 360.

be said literally to form a *desolate heap*. The public edifices, which once strengthened or adorned the city, after a long resistance to decay, are now also desolate; and the remains of the most entire among them, subjected as they are to the abuse and spoliation of the wild Arabs, can be adapted to no better object than *a stable for camels*. Yet these broken walls and ruined palaces, which attest the ancient splendour of Ammon, can now, by means of a single act of reflection, or simple process of reason, be made subservient to a far nobler purpose than the most magnificent edifices on earth can be, when they are contemplated as monuments on which the historic and prophetic truth of Scripture is blended in one bright inscription. A minute detail of them may not therefore be uninteresting.

Seetzen, whose indefatigable ardour led him, in defiance of danger, the first to explore the countries which lie east of the Jordan, and east and south of the Dead Sea, or the territories of Ammon, Moab, and Edom, justly characterizes Ammon as “once the residence of many kings, —an ancient town which flourished long before the Greeks and Romans, and even before the Hebrews,”¹ and he chiefly enumerates those remains of ancient greatness and splendour which are most distinguishable amidst its ruins. “Although this town has been destroyed and deserted for many ages, I still found there some remarkable ruins, which attest its ancient splendour. Such as, 1st, A square building, very highly ornamented, which has been perhaps a mausoleum. 2d, The ruins of a large palace. 3d, A magnificent amphitheatre of im-

¹ A brief account of the countries adjoining the Lake of Tiberias, the Jordan, and the Dead Sea, by M. Seetzen, Conseiller d’Ambassade de S. M. l’Empereur de Russie, pp. 35, 36.

mense size, and well preserved, with a peristyle of Corinthian pillars without pedestals. 4th, A temple with a great number of columns. 5th, The ruins of a large church, perhaps the see of a bishop in the time of the Greek emperors. 6th, The remains of a temple with columns set in a circular form, and which are of an extraordinary size. 7th, The remains of the ancient wall, with many other edifices."¹ Burckhardt, who afterwards visited the spot, describes it with great minuteness. He gives a plan of the ruins; and particularly noted the ruins of many temples, of a spacious church, a curved wall, a high arched bridge, the banks and bed of the river still partially paved; a large theatre, which has forty rows of seats, vaults on both its wings, and a colonnade in front, which must have had at least fifty columns; the castle, a very extensive building, the walls of which are thick, and denote a remote antiquity; many cisterns and vaults; and a plain covered with the decayed ruins of private buildings;²—monuments of ancient splendour amidst a *desolate heap*.

More recent travellers, with this treatise in their hands, or with the full knowledge of these prophecies, have visited Ammon; and the testimony to the predicted facts, first unconsciously given, has been repeated and corroborated by those who have personally testified, as they consciously witnessed, the fulfilment of the prophecies.

Great was our own regret at the frustration of the fond hope, after all seemed secure for realizing it, of daguerreotyping what the prophets told of Ammon, and what Lord Claud Hamilton, Lord Lindsay, and other witnesses saw, as they at once read these prophecies and wit-

¹ Seetzen's Travels, pp. 35, 36.

² Burckhardt's Travels in Syria, p. 358, &c.

nessed their accomplishment. By the former the writer was earnestly urged, while at Jerusalem in 1839, to accompany him and Mr Littleton on their tour east of the Jordan; and such was then the facility of visiting the land when it *had* a ruler, that he offered, in great kindness and strong temptation, to go to Moab as well as Ammon, wherever he wished. A sense of duty, limited to a single object, forbade what was then as easy as desirable. But, on his second visit, when all government over these regions, but that of the Bedouins, had ceased, it was impossible, in the summer of 1844, to reach it, though only a day's journey from Gerash, or, after repeated attempts, in any other direction. For at that very time two hostile tribes were fiercely contending for the possession of the ruins of Ammon, which was itself the scene of bloody conflict, as if these *wild* sons of Ishmael, who believed not in Scripture, had been emulously striving to the death which of them should be instrumental in the accomplishment of the words of a prophet of Israel, in having the ancient capital of the Ammonites, long Israel's enemies, as a stable for *their* camels, and a couching place for their flocks. On recrossing the Jordan, a troop of *spear-men* passed us in all haste to that scene of combat, and were joined by some of our Bedouins, who themselves had formerly been driven from the immediate vicinity of Ammon, and whose possession it had been, though they could no longer conduct a traveller to its ruins. In that land of perpetual contests, where war no less than robbery is a trade, such seeming rivalry for the actual accomplishing of a predicted word, may not cease among these believers in a *false prophet*, till the words which have gone forth against Ammon and other lands, as given to such possessors, reach their period of comple-

tion in the accomplishment of other predictions in which such wild warriors and long established desolaters have another part and another destiny, ere *blessings* at last rest on Ishmael's seed. "Rebuke the company of *spear-men*—scatter thou *the people that delight in war*. Princes shall come out of Egypt; and Ethiopia shall soon stretch out her hand unto God. Sing unto the Lord ye kingdoms of the earth;—lo He doth send forth his voice, and that a mighty voice. Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds."¹ His strength is in the clouds; but his judgments are yet upon the earth. And without a daguerreotype view,—the evidence itself is as if photographic, and the proof is complete, how Ammon to this day bears witness, as only at length it has thus been *heard* to testify, that *power belongs unto the Lord*, even as that hostile metropolis, like another Hazer, tells that its own words of judgment have fallen on it in truth as strict as that of those which, as the Scriptural record bears, went forth against David and fell on him, as he was driven from his throne, because of a deed that was done at Ammon, and deeds of darkness met their righteous retributive judgments in what was done in the light of the sun,—and Absalom too his fate as he hung upon a tree.

"The wonderful fulfilment of the prophecies," Lord Claud Hamilton observes, "is an interesting subject of observation in this country. The Ammonites shall not be remembered among the nations. Rabbah of the Ammonites shall be a desolate heap. Ammon shall be a perpetual desolation. I will make Rabbah of the Ammonites a stable for camels, and a couching-place for flocks." He stated to the writer, on again meeting him

¹ Psalm lxxviii. 30-34.

at Carmel, as he had recorded in his journal, from which these words are transcribed, that while he was "traversing the ruins of the city, *the number of goats and sheep which were driven in among them, was exceedingly annoying, however remarkable as fulfilling the prophecies.*" They interrupted or prevented some of his measurements.

"We passed *many ruined sites*," says Lord Lindsay, "and the whole country has once been very populous, but during the whole day's ride, thirty-five miles at least (from Jerash to Ammon,) we did not see a single village; the whole country is one vast pasturage, overspread with the flocks and herds of the Bedouins. The dreariness of its (Ammon's) present aspect, is quite indescribable,—it looks like the abode of death,—the valley stinks with dead camels, one of which was rolling in the stream; and though we saw none among the ruins, they were absolutely *covered* in every direction with their dung. That morning's ride would have convinced a sceptic; How runs the prophecy? 'I will make Rabbah a stable for camels,' &c.¹ "We found the principal ruins much more extensive and interesting than we expected,—not certainly in such good preservation as those of Jerash, but *designed on a much larger scale*.—Bones and skulls of camels were mouldering in the area of the theatre, and in the vaulted galleries of this immense structure.—Ammon is now quite deserted, except by the Bedouins, who water their flocks at its little river, &c.—We met *sheep and goats by thousands, and camels by hundreds*, coming down to drink, all in beautiful condition."²

"To the southward of the Zerka," says Mr Robinson, "commences the country anciently inhabited by the people called Ammonites, a country in those days as remark-

¹ Lord Lindsay's Travels, vol. ii. p. 75.

² Ibid. p. 117.

able for its rich productions, as for the number and strength of the cities that covered its surface. The space intervening between the river and the western hills is entirely covered with the remains of private buildings,—now only used for stables for camels and sheep; there is not a single inhabitant remaining, thus realizing the prophecy concerning this devoted city," &c.¹

The "royal city" of the Ammonites withstood a hard-pressed siege, in the days of David king of Israel, who himself fought against it, and finally took it. And under the name of Philadelphia, after an interval of upwards of sixteen hundred years, it was a strong and populous city when the Saracens invaded the eastern empire.

Its Acropolis, long its chief stronghold, is still conspicuous among its ruins. It stands, as described by Lord Claud Hamilton, "on an isolated hill to the north of the town. Its walls are high, very well built, and in many parts in good preservation; but within, the ruins, rubbish, and herbage, have grown nearly to their level. The chief of these ruins are those of a temple, which was once adorned with a portico and peristyle of grand Corinthian columns, all now prostrate; but their massive remains, immense capitals, and large pediments, attest their former magnificence. Of one of the most perfect of these, the shaft alone, without pediment or capital, is thirty-three feet in length, and four feet and a half in diameter." But the Acropolis, no less than the city, presents its illustrations of the word of the Lord. "There is a small stone building quite entire, now used as a *shelter for flocks*, of which there are many. And without the walls, as otherwise within them, nothing remains but

¹ Travels, vol. ii. p. 175.

scattered materials of former habitations, now partially concealed by the flowers and grass.

“ Leaving the Acropolis, we descended, and crossing the stream, on the northern bank of which, among other remains, are those of an Ionic colonnade, we proceeded to the farthest ruins. The most remote of these is a small theatre, evidently intended for scenic representations, as the space behind the proscenium was enclosed, and formed part of the building. Three passages remained as perfect as when they were formed, and they opened upon the stage by three arches. There were likewise side entrances, and communicating passages well adapted for theatrical purposes. The proscenium was very handsomely ornamented; above the three arches ran a rich frieze of Corinthian decorations most beautifully carved, and perfectly uninjured; above were three niches for statues; the seats were on both sides perfect, but the centre forming the stage has been thrown down. There were three entrances by handsome arches, which brought the spectators to a broad landing place, half-way up the rows of seats, and two smaller arches, which probably served for entrances to the seats of honour, which here, as at Pompeii, were close to the stage. The theatre is remarkably well built, and is composed of very handsome stone; from without there are three entrances to the scenes, and four niches for statues, two between the doors, and two flanking them.

“ The great theatre, near the other, is a grand edifice: it is scooped out of the side of the hill, being partly composed of the living rock, but chiefly of masonry. This theatre must have been intended for games and other exercises in the open air, as, instead of the enclosed passages

and covered chambers behind the stage, there is only an open colonnade of handsome Corinthian columns, which extends from one extreme to the other of the rows of seats. Within the colonnade is an extensive arena of a horse-shoe form, 128 feet from seat to seat. Forty-three rows of seats extend to a great height, and are separated into three tiers by broad landing-places; seven radii of smaller steps admitted the spectators to their several seats, and each tier has several recesses. The second tier has doors communicating to a high arched passage, which runs round the theatre, and opens upon a side staircase, by which means the crowd could be divided; back staircases also mount from these passages to the upper tier, so as to enable the more humble spectators to gain and leave their seats without incommoding their richer neighbours below. In the centre of the uppermost bench is excavated a square chamber, with a beautifully carved cornice, having an elegant niche of the shell pattern on each side. There is, as usual in all ancient theatres, an arch entering upon the arena on each side where the seats terminate, reaching the proscenium.

“Of the other principal ruins a more slight notice may be given. A grand building, once apparently of an octagonal form, has still four of its sides perfect, which contain a grand alcove, and three lesser recesses. A colonnade of large Corinthian pillars was once ranged within it, but what purpose it served, there are no means of ascertaining. Heaps of ruins lie around it in bewildering confusion. Near to it are large houses, divided into many apartments, and a more modern church in good preservation; but all are alike deserted, though little labour would restore some of these buildings, not to their pristine glory, but to useful dwellings. And passing from

these, other ruins are numerous but uninteresting. But the remains yet standing of one grand temple are sufficient to exhibit its former magnificence, surrounded as it was by lofty columns, some of which are still entire. A noble alcove, richly wrought, containing niches, and supported by pilasters, is yet perfect, a beautiful specimen of the riches of ornament, and fine finish of the corners. And near to the ruinous town is a little fane, square without but circular within, both sides being most richly decorated with frieze corners and pilasters of the Corinthian order. Four niches within are equally elaborately carved. It is divided into square apartments, each containing a variety of rich and elegant ornaments; and an open arch, which forms the entrance, has the most beautifully carved ceiling which I ever saw.”¹

Such is now the once royal city of Ammon. Numerous ruins, and heaps in bewildering confusion, show how it has become a *desolate heap*. But this is not now its only feature. Some buildings in good preservation, and others still perfect, whatever purposes they may have been constructed to serve, fulfil now the purpose which, long before their erection, the prophet assigned them. Arches, of old trodden by the lovers of pleasure, of high or of low degree, unbroken by time which has laid the gay flutterers in the dust, are now promiscuously crowded by beasts; and where nobles were before kept from contact with their fellows, the pilgrim traveller in a desolate land now has cause to complain of the annoyance of *flocks*. It was not for them that arches, sculptured with exquisite art, and almost unrivalled beauty, were erected; nor to shelter them that walls, which, uninjured, have endured for ages, were built; nor did *stables for camels, and*

¹ Lord Claud Hamilton's Journal.

couching places for flocks, enter into the design of the architects of the palaces, theatres, or temples of Ammon, nor of the sculptors of their beautifully carved cornices and ceilings, and grand columns and alcoves. But He who saw the end from the beginning, declared it, ere ever one of these edifices of Grecian architecture was constructed, or the foundation of any of them was laid, or the plan of any of them was thought of, the appointed doom, and destiny, and use to which they have been brought, were delineated by the prophets; and as Ammon was taken by David, so also, in a higher sense, it is now held captive by the word of the Lord, and awaits the time when the children of Israel shall be restored, and the Lord, *in the latter days, shall bring again the captivity of Ammon.*

“East of Assalt,” including Ammon, are thirty ruined or deserted places, of which the names are given in Mr Smith’s Arabic Lists, only two being marked as having any inhabitants (in 1834); one of which, el-Fuhais, we were informed, was also since deserted.

CHAPTER VII.

MOAB.

THE prophecies concerning Moab are more numerous and not less remarkable. Those of them which met their completion in ancient times, and which related to particular events in the history of the Moabites, and to the result of their conflict with the Jews or any of the neighbouring states, however necessary they may have been at the time for strengthening the faith or supporting the courage of the children of Israel, need not now be adduced in evidence of inspiration; for there are abundant predictions which refer so clearly to decisive and unquestionable facts, that there is scarcely a single feature peculiar to the land of Moab, as it now exists, which was not marked by the prophets in their delineation of the low estate to which, from the height of its wickedness and haughtiness, it was finally to be brought down.

“Against Moab, thus saith the Lord of hosts, the God of Israel, Woe unto Nebo! for it is spoiled; Kiriathaim is confounded and taken; Misgab is confounded and dismayed. There shall be no more praise of Moab. And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken. Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate, without any to dwell therein.

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity. Behold, the days come, saith the Lord, that I will send unto him wanderers that shall cause him to wander. How is the strong staff broken, and the beautiful rod! Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strongholds. Moab is confounded, for it is broken down. Moab is spoiled. And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon Beth-diblathaim; and upon Kiriathaim, and upon Bethgamul, and upon Bethmeon, and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. The horn of Moab is cut off, and his arm is broken, saith the Lord. O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses; none shall tread with shouting; their shouting shall be no shouting. From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim; the waters also of Nimrim shall be desolate. I have broken Moab like a vessel wherein is no pleasure. They shall cry, how is it broken down! And Moab shall be destroyed from being a people, because he

hath magnified himself against the Lord.”¹ “The cities of Aroer are forsaken; they shall be for flocks,” which shall lie down, and none shall make them afraid.”² “Moab shall be a perpetual desolation.”³

The land of Moab lay to the east and south-east of Judea, and bordered on the east, north-east, and partly on the south of the Dead Sea. Its early history is nearly analogous to that of Ammon; and the soil, though perhaps more diversified, is, in many places where the desert and plains of salt have not encroached on its borders, of equal fertility. There are manifest and abundant vestiges of its ancient greatness. “The whole of the plains are covered with the sites of towns, on every eminence or spot convenient for the construction of one. And as the land is capable of rich cultivation, there can be no doubt that the country, now so deserted, once presented a continued picture of plenty and fertility.”⁴ The form of fields is still visible: and there are the remains of Roman highways, which in some places are completely paved, and on which there are milestones of the times of Trajan, Marcus Aurelius, and Severus, with the number of the miles legible upon them. Wherever any spot is cultivated the corn is luxuriant; and the riches of the soil cannot perhaps be more clearly illustrated than by the fact, that one grain of Heshbon wheat exceeds in dimensions two of the ordinary sort, and more than double the number of grains grow on the stalk. The frequency, and almost, in many instances, the close vicinity of the sites of the ancient towns, “prove that the population of the country was

¹ Jer. xlviii. 1, 2, 8, 9, 11, 12, 17, 18, 20-25, 28, 29, 33, 34, 38, 39, 42.

² Isaiah xvii. 2.

³ Zeph. ii. 9.

⁴ Captains Irby and Mangles's Travels, p. 378.

formerly proportioned to its natural fertility.”¹ Such evidence may surely suffice to prove, that the country was well cultivated and peopled at a period so long posterior to the date of the predictions, that no cause less than supernatural could have existed at the time when they were delivered, which could have authorized the assertion, with the least probability or apparent possibility of its truth, that Moab would ever have been reduced to that state of great and permanent desolation in which it has continued for so many ages, and which vindicates and ratifies to this hour the truth of the Scriptural prophecies.

The cities of Moab were to be desolate without any to dwell therein; no city was to escape. Moab was to flee away. And the cities of Moab have all disappeared. Their place, together with the adjoining part of Idumea, is characterised, in the map of Volney’s Travels, by *the ruins of towns*. His information respecting these ruins was derived from some of the wandering Arabs; and its accuracy has been fully corroborated by the testimony of different European travellers of high respectability and undoubted veracity, who have since visited this devastated region. The whole country abounds with ruins. And Burckhardt, who encountered many difficulties in so desolate and dangerous a land, thus records the brief history of a few of them: “The ruins of Eleale, Heshbon, Meon, Medaba, Dibon, Aroer, still subsist to illustrate the history of the Beni Israel.”² And it might, with equal truth, have been added, that they still subsist to confirm the inspiration of the Jewish Scriptures, or to prove that

¹ Captains Irby and Mangles’s Travels, pp. 377, 378, 456, 460.

² Burckhardt’s Travels in Nubia, Introduction, p. 38.

the seers of Israel were the prophets of God, for the desolation of each of these very cities was the theme of a prediction. Every thing worthy of observation respecting them has been detailed, not only in Burckhardt's Travels in Syria, but also by Seetzen, and, more recently, by Captains Irby and Mangles, who, along with Mr Bankes and Mr Legh, visited this deserted district. The predicted judgment has fallen with such truth upon these cities, and upon all the cities of the land of Moab, far and near, and they are so utterly *broken down*, that even the prying curiosity of such indefatigable travellers could discover, among a multiplicity of ruins, only a few remains so entire as to be worthy of particular notice. The subjoined description is drawn from their united testimony. —Among the ruins of El Aal (Eleale) are a number of large cisterns, fragments of buildings, and foundations of houses. At Heshban (Heshbon) are the ruins of a large ancient town, together with the remains of a temple, and some edifices. A few broken shafts of columns are still standing; and there are a number of deep wells cut in the rock.¹ The ruins of *Medaba* are about two miles in circumference. There are many remains of the walls of private houses constructed with blocks of silex, but not a single edifice is standing. The chief object of interest is an immense tank or cistern of hewn stones, "which, as there is no stream at Madeba," Burckhardt remarks, "might still be of use to the Bedouins, were the surrounding ground cleared of the rubbish to allow the water to flow into it; *but such an undertaking is far beyond the views of the wandering Arab.*" There is also the foundation of a temple built with large stones, and apparently

¹ Burckhardt's Travels in Syria, p. 365.

of great antiquity, with two columns near it.¹ The ruins of *Diban*, (Dibon,) situated in the midst of a fine plain, are of considerable extent, but present nothing of interest.² The neighbouring hot wells, and the similarity of the name, identify the ruins of Myoun with *Meon*, or Beth-meon of Scripture.³ Of this ancient city, as well as of Araayr (Aroar,) nothing is now remarkable but what is common to them with all the cities of Moab—their entire desolation. The extent of the ruins of *Rabba* (Rab-bath-Moab,) formerly the residence of the kings of Moab, sufficiently proves its ancient importance, though no other object can be particularized among the ruins, except the remains of a palace or temple, some of the walls of which are still standing; a gate belonging to another building; and an isolated altar. There are many remains of private buildings, but none entire. There being no springs on the spot, the town had two birkets, the largest of which is cut entirely out of the rocky ground, together with many cisterns.⁴

Mount *Nebo* was “completely barren” where Burckhardt passed over it, and the site of the ancient city had not then been ascertained.⁵ But of that city, as of the mountain, it may now be said, *Nebo is spoiled*. It has its name with others in Mr Smith’s Arabic Lists. In that of places “south of Assalt,” are the names of forty-seven “ruined or deserted places,” among which are numbered

¹ Burckhardt’s Travels, p. 366. Seetzen’s Travels, p. 37. Captains Irby and Mangles’s Travels, p. 471.

² Captains Irby and Mangles’s Travels, p. 462. Seetzen’s Travels, p. 38.

³ Burckhardt’s Travels, p. 365. Irby and Mangles’s Travels, p. 464.

⁴ Seetzen’s Travels, p. 39. Burckhardt’s Travels, p. 377.

⁵ Burckhardt’s Travels, p. 370.

Heshbon, el-Al, Neba, Madeba, Main, Arair, and Dibon.¹

While the ruins of all these cities still retain their ancient names, and are the most conspicuous amidst the wide scene of general desolation, and while each of them was in like manner particularized in the visions of the prophet, they thus formed but a small number of the cities of Moab; and the rest are also, in similar verification of the prophecies, *desolate, without any to dwell therein*. Not one of the ancient cities of Moab now exists, as tenanted by man. Kerek, which neither bears any resemblance in name to any of the cities of Moab which are mentioned as existing in the time of the Israelites, nor possesses any monuments which denote a very remote antiquity, is the only nominal town in the whole country; and, in the words of Seetzen, who visited it, "in its present ruined state, it can only be called a hamlet; and the houses have only one floor."² But the most populous and fertile province in Europe (especially any situated in the interior of a country like Moab) is not covered so thickly with towns as Moab is plentiful in ruins, deserted and desolate though now it be. Burckhardt enumerates about *fifty* ruined sites within its boundaries, many of them extensive. In general they are a *broken down* and undistinguishable mass of ruin; and many of them have not been closely inspected. But, in some instances, there are the remains of temples, sepulchral monuments, the ruins of edifices constructed of very large stones, in one of which buildings, "some of the stones are twenty feet in length, and so broad that one constitutes the thick-

¹ Second Appendix, pp. 169, 170.

² Burckhardt's Travels, p. 338. Seetzen's Travels, p. 39.

ness of the wall;" traces of hanging gardens; entire columns lying on the ground, three feet in diameter, and fragments of smaller columns; and many cisterns cut out of the rock. When the towns of Moab existed in their prime, and were at ease,—when arrogance, and haughtiness, and pride prevailed amongst them, the desolation and total desertion and abandonment of them all must have utterly surpassed all human conception. And that such numerous cities, which subsisted for many ages—which were diversified in their sites, some of them being built on eminences, and naturally strong, others on plains, and surrounded by the richest soil,—some situated in valleys by the side of a plentiful stream, and others where art supplied the deficiencies of nature, and where immense cisterns were excavated out of the rock,—and which exhibit in their ruins many monuments of ancient prosperity, and many remains easily convertible into present utility,—should have all fled away, all met the same indiscriminate fate, and be all *desolate without any to dwell therein*, notwithstanding all these ancient assurances of their permanent durability, and these existing facilities and inducements for being the habitations of men,—is a matter of just wonder in the present day,—and had any other people been the possessors of Moab, the fact would either have been totally impossible, or unaccountable. Trying as this test of the truth of prophecy is, *that* is the word of God, and not of erring man, which can so well and so triumphantly abide it. *They shall cry of Moab, how is it broken down!*

The valley also shall perish, and the plain shall be destroyed. Moab has often been a field of contest between the Arabs and the Turks; and although the former have retained possession of it, both have mutually reduced it

to desolation. The different tribes of Arabs who traverse it, not only bear a permanent and habitual hostility to Christians and to Turks, but one tribe is often at variance and at war with another; and the regular cultivation of the soil, or the improvement of those natural advantages of which the country is so full, is a matter either never thought of, or that cannot be realized. Property is there the creature of power and not of law; and possession forms no security where plunder is the preferable right. Hence the extensive plains, where they are not partially covered with wood, present a barren aspect, which is only relieved at intervals by a few clusters of wild fig-trees, that show how the richest gifts of nature degenerate when unaided by the industry of man. And instead of the profusion which the plains must have exhibited in every quarter, nothing but "patches of the best soil in the territory are now cultivated by the Arabs;" and these only "whenever they have the prospect of being able to secure the harvest against the incursions of enemies."¹ The Arab herds now roam at freedom over the valleys and the plains; and "the many vestiges of ancient field-enclosures"² form not any obstruction; they wander undisturbed around the tents of their masters, over the face of the country; and while *the valley is perished, and the plain destroyed, the cities also of Aroer are forsaken; they are for flocks which lie down, and none make them afraid.*

The strong contrast between the ancient and the actual state of Moab is exemplified in the condition of the inhabitants as well as of the land; and the coincidence between the prediction and the fact is as striking in the one case as in the other.

¹ Burckhardt's Travels in Syria, p. 369.

² Ibid. p. 365.

The days come, saith the Lord, that I will send unto him (Moab) wanderers that shall cause him to wander, and shall empty his vessels. The Bedouin (*wandering*) Arabs are now the chief and almost the only inhabitants of a country once studded with cities. Traversing the country, and fixing their tents for a short time in one place, and then decamping to another, depasturing every part successively, and despoiling the whole land of its natural produce, *they are wanderers who have come up against it, and who keep it in a state of perpetual desolation.* They lead a wandering life; and the only regularity they know or practise, is to act upon a systematic scheme of spoliation. They prevent any from forming a fixed settlement who are inclined to attempt it; for although the fruitfulness of the soil would abundantly repay the labour of settlers, and render migration wholly unnecessary, even if the population were increased more than tenfold; yet the Bedouins forcibly deprive them of the means of subsistence, compel them to search for it elsewhere, and, in the words of the prediction, *literally cause them to wander.* "It may be remarked generally of the Bedouins," says Burekhardt, in describing their extortions in this very country, "that wherever they are the masters of the cultivators, the latter are soon reduced to beggary by their unceasing demands."¹

O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. In a general description of the condition of the inhabitants of that extensive desert which now occupies the place of these ancient flourishing states, Volney, in plain but unmeant illustration of this prediction, remarks, that "the wretched peasants live in per-

¹ Burekhardt's Travels in Syria, p. 381.

petual dread of losing the fruit of their labours; and no sooner have they gathered in their harvest, than they hasten to secrete it in private places, and retire among the rocks which border on the Dead Sea.”¹ Towards the opposite extremity of the land of Moab, and at a little distance from its borders, Seetzen relates that there are many families living in caverns; and he actually designates them “the inhabitants of the rocks.”² And at the distance of a few miles from the ruined site of Heshbon, “there are many artificial caves in a large range of perpendicular cliffs, in some of which are chambers and small sleeping apartments.”³ While the cities are desolate without any to dwell therein, the rocks are tenanted. But whether *flocks lie down* in the former, *without any to make them afraid*,—or whether men are to be found dwelling in the latter, and are *like the dove that maketh her nest in the sides of the hole’s mouth*,—the wonderful transition, in either case, and the close accordance, in both, of the fact to the prediction, assuredly mark it, in characters that may be visible to the purblind mind, as the word of that God before whom the darkness of futurity is as light, and without whom a sparrow cannot fall unto the ground.⁴

¹ Volney’s Travels, vol. ii. p. 344.

² Seetzen’s Travels, p. 26. See Monthly Review, vol. lxxi. p. 405.

³ Captains Irby and Mangles’s Travels, p. 473.

⁴ Another prediction respecting the dwellers in Moab ought not perhaps to be passed over in silence, although the terms in which it is expressed are not so clear and unambiguous as those to which the observations in the text are confined, and although it may have met its primary fulfilment in a much earlier age. Yet it is so intelligible, that the fact to which it bears an unrestrained application, may be left as its sole and adequate exposition: and the

And although chargeable with the impropriety of being somewhat out of place, it may not be here altogether improper to remark, that, demonstrative as all these clear predictions and coincident facts are of the inspiration of the Scriptures, it cannot but be gratifying to every lover of his kind, when he contemplates that desolation, caused by many sins and fraught with many miseries, which the wickedness of man has wrought, and which the prescience of God revealed, to know that all these prophecies, while they mingle the voice of wailing with that of denunciation, are the word of that God, who, although he suffers not iniquity to pass unpunished, overrules evil for good, and makes the wrath of man to praise him, and who in the midst of judgment can remember mercy. And reasoning merely from the "uniform experience" (to borrow a term, and draw an argument from Hume) of the truth of the prophecies already fulfilled, the unprejudiced mind will at once perceive the full force of the truth derived

continued truth of the prophecy greatly strengthens, instead of weakening the evidence of its inspiration. And how is Moab broken down and spoiled, when, in lieu of the arrogancy and exceeding pride and haughtiness of its ancient inhabitants, the following description is characteristic of the wanderers who now possess it! "In the valley of Wale," which is situate in the immediate vicinity of the river *Arnon*, into which the Wale flows, Burckhardt observed "a large party of Arabs Shererat encamped—Bedouins of the Arabian desert, who resort hither in summer for pasturage." Being oppressed and hemmed in by other Arab tribes, "they *wander about in misery*, have very few horses, and are not able to feed any flocks of sheep, or goats. . . . The tents are very miserable; both men and women go almost naked, the former being only covered round the waist, and the women wearing nothing but a loose shirt hanging in rags about them." *Moab shall be a derision. As a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of ARNON.* (Burckhardt's Travels, pp. 370, 371. Jer. xlviii. 89. Isaiah xvi. 2.)

from experience,¹ and acknowledge that it would be a rejection of the authority of reason as well as of revelation, to mistrust the truth of that prophetic affirmation of resuscitating and redeeming import, respecting Ammon and Moab, which is the last of the series, and which alone now waits futurity to stamp it with the brilliant and crowning seal of its testimony. *I will bring again the captivity of Moab in the latter days, saith the Lord.*² *I will bring again the captivity of the children of Ammon, saith the Lord.*³ *The remnant of my people shall possess them.*⁴ *They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities; the desolations of many generations.*⁵

¹ "Being determined by custom to transfer the past to the future in all our inferences; where the past has been entirely regular and uniform, we expect the event with the greatest assurance, and leave no room for any contrary supposition." (Hume's Essay on Probability, vol. ii. p. 61.)

² Jer. xlviii. 47.

³ Ibid. xlix. 6.

⁴ Zeph. ii. 9.

⁵ Isa. lxi. 4; lviii. 12. Ezek. xxxvi. 33, 36.





GENERAL VIEW OF PETRA FROM THE NORTH-EAST.

J. G. W. H. S.

CHAPTER VIII.

IDUMEA OR EDM.

A HEAVIER doom was denounced against the land of Edom, or Idumea: and the testimony of an infidel was the first to show how it has been realised. That testimony, as forming an exposition of itself, may, in a primary view of them, be subjoined to the prophecies, and must have its due influence on every unbiassed mind.

Concerning Edom, thus saith the Lord of hosts, is wisdom no more in Teman? is counsel perished from the prudent? Is their wisdom vanished? I will bring the calamity of Esau upon him the time that I will visit him. If grape-gatherers come to thee, would they not leave some gleanings? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself. Behold, they whose judgment was not to drink of the cup have assuredly drunken: and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. I have sworn by myself, saith the Lord, that Bozrah (the strong or fortified city) shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. Lo, I will make thee small among the heathen, and despised among men. Thy ter-

ribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it. Thus saith the Lord God, I will stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman.² The word of the Lord came unto me, saying, Son of man, set thy face against Mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God, I will stretch out my hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate.³ Thus will I make Mount Seir most desolate, and cut off from it him that passeth out, and him that returneth.⁴ I will make thee perpetual desolations, and thy cities shall not return.⁵ When the whole earth rejoiceth, I will make thee desolate. Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord. Edom shall be a desolate wilderness.⁷ For three transgressions of Edom, and for four, I will not turn away the punishment thereof.⁸ Thus saith the Lord concerning Edom, I have made thee small among the heathen, thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high. Shall I not

¹ Jer. xlix. 7-10, 12, 13, 15-18.² Ezek. xxv. 13.³ Ezek. xxxv. 1-4.⁴ Ibid. 7.⁵ Ibid. 9.⁶ Ibid. 14, 15.⁷ Joel iii. 19.⁸ Amos i. 11.

destroy the wise men out of Edom, and understanding out of the mount of Esau? The house of Jacob shall possess their possessions, but there shall not be any remaining of the house of Esau.¹ I laid the mountains of Esau and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them the border of wickedness."² Is there any country, once inhabited and opulent, so utterly desolate? There is, and that land is Idumea. The territory of the descendants of Esau affords as miraculous a demonstration of the inspiration of the Scriptures, as the fate of the children of Israel.

Idumea was situated to the south of Judea and of Moab; it bordered on the east with Arabia Petræa, under which name it was included in the latter part of its history, and it extended southward to the eastern gulf of the Red Sea. A single extract from the Travels of Volney will be found to be equally illustrative of the prophecy and of the fact. "This country has not been visited by any traveller, but it well merits such an attention; for from the report of the Arabs of Bakir, and the inhabitants of Gaza, who frequently go to Maan and Karak, on the road of the pilgrims, there are to the south-east of the lake Asphaltites (Dead-Sea), *within three days' journey*, upwards of thirty ruined towns *absolutely deserted*. Several of them have large edifices, with columns that may have belonged to ancient temples, or at least to Greek churches. The Arabs sometimes make use of them to fold their cattle in; but in general avoid them on account of the enormous scorpions with which they swarm. We cannot

¹Obad. 1-3, 8, 17, 18.

²Malachi i. 3, 4.

be surprised at these traces of ancient population, when we recollect that this was the country of the Nabatheans, the most powerful of the Arabs, and of the *Idumeans*, who, at the *time of the destruction of Jerusalem*, were almost as numerous as the Jews, as appears from Josephus, who informs us, that on the first rumour of the march of Titus against Jerusalem, thirty (twenty) thousand Idumeans instantly assembled, and threw themselves into that city for its defence. It appears that besides the advantages of being under a tolerably good government, these districts enjoyed a considerable share of the commerce of Arabia and India, which increased their industry and population. We know that as far back as the time of Solomon, the cities of Astioum Gaber (Ezion Gaber) and Ailah (Elloth) were highly frequented marts. These towns were situated on the adjacent gulf of the Red Sea, where we still find the latter yet retaining its name, and perhaps the former in that of El Akaba, or the end (of the sea). These two places are in the hands of the Bedouins, who being destitute of a navy and commerce, do not inhabit them. But the pilgrims report that there is at El Akaba a wretched fort. The Idumeans, from whom the Jews took only their ports at intervals, must have found in them a great source of wealth and population. It even appears that the Idumeans rivalled the Tyrians, who also possessed a town, the name of which is unknown, on the coast of Hedjaz, in the desert of Tih, and the city of Faran, and without doubt, El-Tor, which served it by way of port. From this place, the caravans might reach Palestine and Judea in eight or ten days. This route, which is longer than that from Suez to Cairo, is infinitely shorter than that from Aleppo to Bassorah.”¹

¹ Volney's Travels, vol. ii. pp. 344-346.

Evidence, which must have been undesigned, which cannot be suspected of partiality, and which no illustration can strengthen, and no ingenuity pervert, is thus borne to the truth of the most wonderful prophecies. That the Idumeans were a populous and powerful nation long posterior to the delivery of the prophecies; that they possessed a tolerably good government (even in the estimation of Volney); that Idumea contained many cities; that these cities are now absolutely deserted, and that their ruins swarm with enormous scorpions; that it was a commercial nation, and possessed highly frequented marts; that it formed a thoroughfare in ancient times, but yet that it had not then been visited by any traveller; are facts all recorded, or proved to a wish, by this able but unconscious commentator.

Idumea was a kingdom previous to Israel, having been governed first by dukes and princes, afterwards by eight successive kings, and again by dukes, before there reigned any king over the children of Israel.¹ Its fertility and cultivation in the earliest times, are implied not only in the blessings of Esau, whose dwelling was to be the *fatness of the earth, and of the dew of heaven from above;*² but also in the condition proposed by Moses to the Edomites, when he solicited a passage for the Israelites through their borders, "that they would not pass through the fields or through the vineyards." The Idumeans were, without doubt, both an opulent and a powerful people. They often contended with the Israelites, and entered into a league with their other enemies against them. In the reign of David they were indeed subdued and greatly oppressed, and many of them were

¹ Genesis xxxvi. 31-43.

² Ibid. xxvii. 39.

dispersed throughout the neighbouring countries, particularly Phœnicia and Egypt. But during the decline of the kingdom of Judah, and for many years previous to its extinction, they encroached upon the territories of the Jews, and extended their dominion over the south-western part of Judea. Though no excellence whatever be now attached to its name, which exists only in past history, Idumea, including perhaps Judea, as Reland has shown, was then not without the praise of the first of Roman poets.

Primus Idumæas referam tibi, Mantua, palmas.

Virg. Georg. iii. 12.

And of Lucan, (Pharsal. iii. 216.)

Arbustis palmarum dives Idume.

But Idumea, as a kingdom, can lay claim to a higher renown than either the abundance of its flocks, or the excellence of its palm trees. The celebrated city of Petra, (so named by the Greeks, and so worthy of its name, on account both of its rocky situation and vicinity,) was situated within the patrimonial territory of the Edomites. There is distinct and positive evidence that it was a city of Edom,¹ and the metropolis of the Nabatheans,² whom Strabo expressly identifies with the Idumeans—possessors of the same country, and subject to the same

¹ Petra being afterwards more particularly noticed, some quotations from ancient authors respecting it may here be subjoined.

Πετρα πολις εν γη Εδωμ της Αραβιας. Eusebii Onomast.
 "Petra civitas Arabiæ in terra Edom." Hieron. tom. iii. p. 59.
 Vide Relandi Palæstina, tom. i. p. 70.

² Μητροπολις δε των Ναβαταϊων εστιν η Πετρα καλουμενη. Strabo, lib. xvi. p. 779, edit. Paris, 1620, ed. Falc. p. 1106.

laws.¹ "Petra," to use the words of Dr Vincent, by whom the state of its ancient commerce was described before its ruins were discovered, "is the capital of Edom or Seir, the Idumea or Arabia Petræa of the Greeks, the Nabatea, considered both by geographers, historians, and poets, as the source of all the precious commodities of the east."² "The caravans, in all ages, from Minea, in the interior of Arabia, and from Gerrha on the Gulf of Persia, from Hadramaut on the ocean, and some even from Sabea or Yemen, appear to have pointed to Petra as a common centre; and from Petra the trade seems again to have branched out into every direction, to Egypt, Palestine, and Syria, through Arsinoe, Gaza, Tyre, Jerusalem, Damascus, and a variety of subordinate routes that all terminated on the Mediterranean. There is every proof that is requisite, to show that the Tyrians and Sidonians were the first merchants who introduced the produce of India to all the nations which encircled the Mediterranean; so there is the strongest evidence to prove that the Tyrians obtained all their commodities from Arabia. But if Arabia was the centre of this commerce, Petra³ was the point to which all the Arabians tended from the three sides of their vast peninsula."⁴ "The name of this capital, in all the various languages in which it occurs, implies a rock, and as such it is described in the Scriptures, in Strabo, and Al-Edrissi."⁵

¹ Ναβαταῖοι δὲ εἰσιν οἱ Ἰδουμαῖοι. Strabo, lib. xvi. p. 760, edit. Falcon. p. 1081.

² Vincent's Commerce of the Ancients, vol. ii. p. 263.

³ Agatharchides Huds. p. 57. Plinii Hist. Nat. lib. vi. cap. xxviii. quoted by Vincent, *ibid.* p. 262.

⁴ *Ibid.* pp. 260-262.

⁵ Vincent's Commerce of the Ancients, vol. ii. p. 264.

About 800 years before Christ, Amaziah, the king of Judea, took Selah (or Petra, both names alike signifying a rock) after having slain 10,000 Edomites.¹ Five hundred years thereafter, it withstood the repeated assaults of Demetrius, who marched suddenly against it to take it by surprise: and he who afterwards entered Babylon, retreated from before the capital of Edom.² Petra, subsequently to its subjugation by the Nabathean Arabs, was termed the capital of Arabia, or more properly of Arabia Petræa: and a race of kings who reigned there under the names of Obodas and Aretas, were each successively designated "the king of Arabia." Three hundred years after the last of the prophets, and nearly a century before the Christian era, Alexander Janneus, king of Judea, having taken several cities of the Idumeans and neighbouring nations, was defeated by Obodas, lost his army, and scarcely escaped with his life. Aretas, the successor of Obodas, who next reigned at Petra, "a person very illustrious" (*επιδοξος*) discomfited and slew Antiochus Dionysius, king of Syria; and Coelesyria was added to his dominions. When Hyrcanus, the son of Alexander, was dispossessed of his kingdom by his elder brother Aristobulus, Antipater, an Idumean of great wealth, the father of Herod the Great, urged him to flee for aid to "the king of Arabia," and conducted him to "Petra, where the palace of Aretas was."³ On the promised restoration by Antipater, as soon as he should be repossessed of his kingdom, of the twelve cities and territory which his father had taken⁴ from the Arabs or Nabatheans, Aretas,

¹ 2 Kings xiv. 7.

² Diod. Sic. tom. viii. p. 416. Prideaux.

³ *Εἰς Πέτραν ὅπου βασιλεῖα ἦν τοῦ Ἀρετα.* Joseph. Ant. lib. xiv. c. 1. sect. 4.

⁴ Viz. Medaba, Naballos, Livias, Tharabasa, Agalla, Athone, Zoara, Oronæ, Marissa, Rydda, Lyssa, and Oryba. Ibid.

at the head of 50,000 men, horse and foot, marched against Aristobulus, conquered him in battle, and, advancing with all his army, entered Jerusalem, and having united the forces of the Jews with his own, pressed vigorously the siege of the temple—which was only raised by the advance of the Romans to the aid of Aristobulus.¹ At a period posterior as well as prior to the commencement of the Christian era, there always reigned at Petra, as Strabo relates, a king of the royal lineage, with whom a prince or procurator, denominated his brother, was associated in the government. In the beginning of the second century, Petra, though its independence was lost, was still the capital of a Roman province, or the reputed metropolis of Arabia; and, as its coins attested, the emperor Adrian added his name to that of the city:³ it long continued to be the capital of the third Palestine—*Palestina tertia sive salutaris*; and, as such, was also the metropolitan see of fifteen bishoprics pertaining to that province.⁴

The ancient state of Idumea cannot in the present day be so clearly ascertained from the records respecting it, which can be gleaned from history, whether sacred or profane, as by the wonderful and imperishable remains of its capital city, and by “the traces of many towns and villages,” which indisputably show that “it must once have been thickly inhabited.”⁵ It not only can admit of no dispute, that the cities of Idumea subsisted in a very dif-

¹ Joseph. Ant. c. ii. sect. 1. ed. Falc. p. 1107. ² Strabo, p. 779.

³ Petra est Arabiæ metropolis, quo spectant nummi, in quibus ΑΔΡΙΑΝΗ ΠΕΤΡΑ ΜΗΤΡΟΠΟΛΙΣ legitur, &c. Vide Relandi Palest. tom. ii. p. 931.

⁴ Ibid. tom. i. p. 315, &c.

⁵ Burckhardt's Travels in Syria, p. 436.

ferent state from that absolute desolation in which, long prior to the period of its reality, it was represented in the prophetic vision; but there are prophecies regarding it, especially those in the thirty-fourth chapter of Isaiah, that have yet a prospective view, and which refer to the time when "the children of Israel shall possess their possessions," or to "the year of recompences for the controversy of Zion." But, difficult as it has hitherto been to ascertain those existing facts, and precise circumstances, which form the strongest features of its desolate aspect, (and that ought to be the subject of scientific as well as of religious inquiry,) enough has been discovered to show that the sentence against it, though fulfilled by the agency of nature and of man, is precisely such as was first recorded in the annals of inspiration.

Edom shall be a desolation. From generation to generation it shall lie waste, &c. Judea, Ammon, and Moab, exhibit so abundantly the remains and the means of an exuberant fertility, that the wonder arises in the reflecting mind, how the barbarity of man could have so effectually counteracted, for so many generations, the prodigality of nature. But such is Edom's desolation, that the first sentiment of *astonishment* on the contemplation of it, is, how a wide extended region, now diversified by the strongest features of desert wildness, could ever have been adorned with cities, or tenanted for ages by a powerful and opulent people. Its present aspect would belie its ancient history, were not that history corroborated by "the many vestiges of former cultivation," by the remains of walls and paved roads, and by the ruins of cities still existing in this ruined country.

The total cessation of its commerce; the artificial irrigation of its valleys wholly neglected; the destruction of

all the cities, and the continued spoliation of the country by the Arabs, the permanent exposure, for ages, of the soil unsheltered by its ancient groves, and unprotected by any covering from the scorching rays of the sun; the unobstructed encroachments of the desert, and of the drifted sands from *the borders of the Red Sea*, the consequent absorption of the water of the springs and streamlets during summer; are causes which may have all combined their baneful operation in rendering Edom *most desolate, the desolation of desolations*. Volney's account is sufficiently descriptive of the desolation which now reigns over Idumea; and the information which Seetzen derived at Jerusalem respecting it, is of similar import.¹ He was told "that at the distance of two days' journey and a half from Hebron, he would find considerable ruins of the ancient city of Abde, and that for all the rest of the journey he would see *no place of habitation*: he would meet only with a few tribes of wandering Arabs." From the borders of Edom, Captains Irby and Mangles beheld a boundless extent of desert view, which they had hardly ever seen equalled for singularity and grandeur. And the following extract, descriptive of what Burekhardt actually witnessed, cannot be more graphically abbreviated than in the words of the prophet.—"It might with truth," says Burekhardt, "be called Petraea, not only on account of its rocky mountains, but also of the elevated plain already described,² which is so much covered with stones, especially flints, that it may with great propriety be called a *stony desert*, although susceptible of culture; in many places it is overgrown with wild herbs, and *must once have been thickly inhabited*; for the traces

¹ Seetzen's Travels, p. 46.

² Sheera (Seir) the territory of the Edomites, pp. 410, 435.

of many towns and villages are met with on both sides of the Hadj road, between Maan and Akaba, as well as between Maan and the plains of the Hauran, in which direction are also many springs. At present all *this country is a desert*, and Maan (*Teman*)¹ is the only inhabited place in it.² *I will stretch out my hand against thee, O Mount Seir, and will make thee most desolate. I will stretch out my hand upon Edom, and will make it desolate from Teman, &c. If grape-gatherers come to thee, would they not leave some gleanings? if thieves by night, they will destroy till they have enough. But I have made Esau bare. Edom shall be a desolate wilderness. I will stretch out upon Idumea the line of confusion, and the stones of emptiness.*

Of the remains of ancient cities still exposed to view in different places throughout Idumea, Burckhardt describes "the ruins of a large town, of which nothing remains but broken walls and heaps of stones; the ruins of several villages in its vicinity;³ the ruins of an ancient city consisting of large heaps of hewn blocks of silicious stone; the extensive ruins of Gherandel, Arindela, an ancient town of Palæstina Tertia."⁴ "The following ruined places are situated in *Djebel Shera* (Mount Seir) to the south and south-west of Wady Mousa, Kalaat, Djerba, Basta, Eyl, Ferdakh, Anyk, Bir el Beytar, Shemakh, and Syk. Of the towns laid down in D'Anville's map, Thoana excepted, no *traces* remain."⁵ Laborde passed the ruins of Elana, a town in Wady (valley) Pambouchebe, of another in Wady Sabra, where there are the ruins of a theatre and several temples—and of Ameime, where

¹ See map prefixed to Burckhardt's Travels.

² Burckhardt's Travels, p. 436.

³ Ibid. p. 418.

⁴ Ibid. p. 441.

⁵ Ibid. pp. 443, 444.

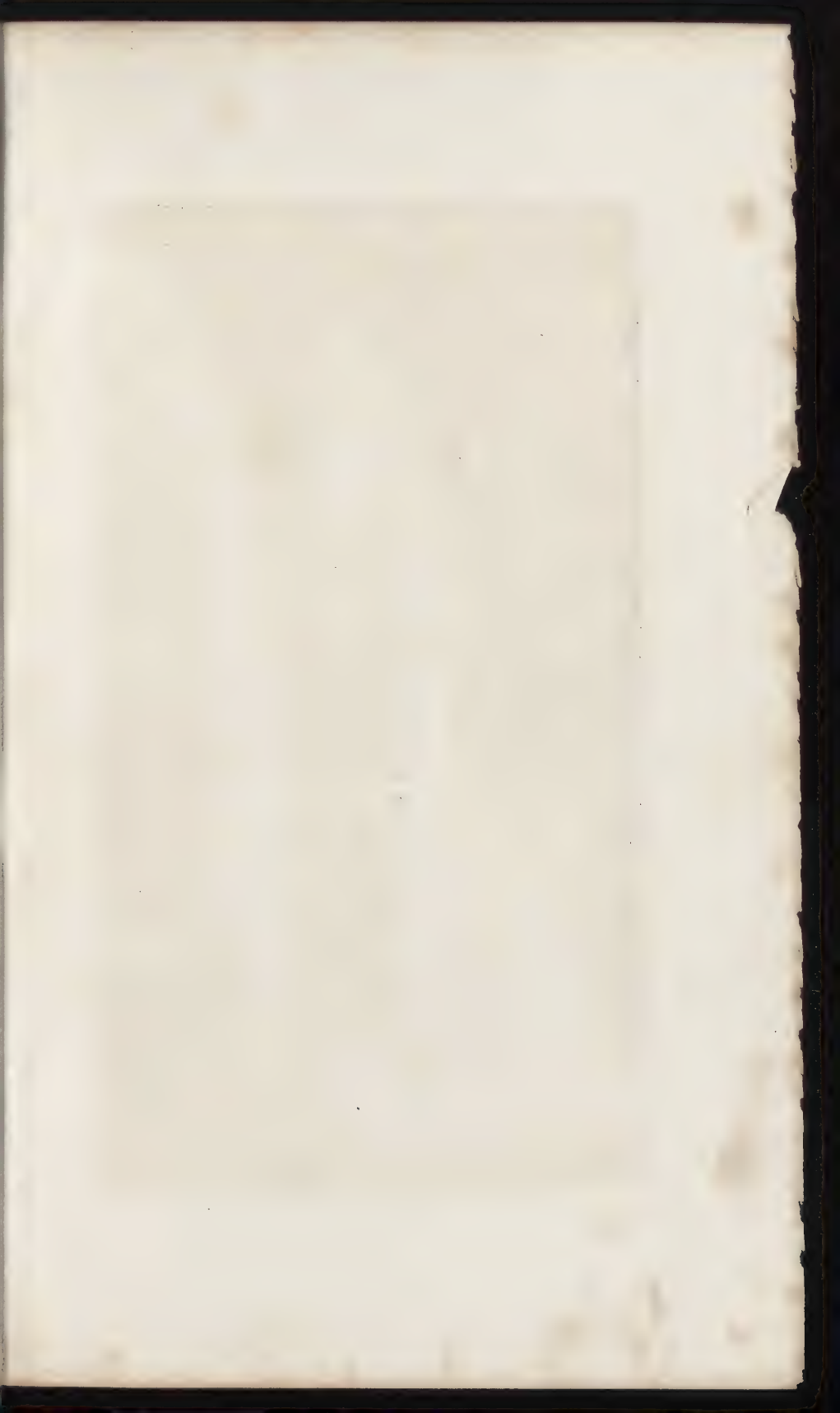
there are the remains of numerous cisterns excavated from the rock, into which the water flowed by an aqueduct nine miles in length. *I will lay thy cities waste, and thou shalt be desolate. O Mount Seir, I will make thee perpetual desolations; and thy cities shall not return.*

Malachi, the last of the prophets, who wrote two hundred years after Ezekiel, and above three hundred after Isaiah, describes the heritage of Esau as *laid waste for the dragons of the wilderness*. But he adds, *Whereas Edom saith, we are impoverished, but we will return and build the desolate places; thus saith the Lord, They shall build, but I will throw down*. In recording the invasion of Demetrius, about three hundred years before the Christian era, into the land of Edom, Diodorus describes the country as desert, and the inhabitants as living without houses; nor does he mention any city in that region but Petra alone. Yet the names of some of the cities of Arabia Petræa, enumerated by Josephus, as existing at the time when the Romans invaded Palestine—the names of eighteen cities of Palestina Tertia, of which Petra was the capital, and the metropolitan see, in the times of the Lower Empire—and the towns laid down in D'Anville's map, together with the subsisting ruins of towns in Edom, specified by Burckhardt, and also by Laborde—give proof that Edom, after having been impoverished, did return and build the desolate places; even as “the ruined towns and places,” still visible and named, show that though the desolate places were *built again*, according to the prophecy, they have, as likewise foretold, been *thrown down*, and are “ruined places” lying in utter desolation.

While the cities of Idumea, in general, are thus most desolate, and while the ruins themselves are as indiscriminate

as they are undefined in the prediction, (there being nothing discoverable, as there was nothing foretold, but their excessive desolation, and that they shall not return,) there is one striking exception to this promiscuous desolation, which is alike singled out by the inspired prophet, and by the scientific traveller.

Burckhardt gives a description, of no ordinary interest, of the site of an ancient city which he visited, the ruins of which not only attest its ancient splendour, but they “are entitled to rank among the most curious remains of ancient art.” Though the city be desolate, the monuments of its opulence and power are durable. These—as described by Burckhardt in his passing visit,—are, a channel on each side of the river, for conveying the water to the city; numerous tombs; above two hundred and fifty sepulchres or excavations; many mausoleums, one in particular of colossal dimensions, in perfect preservation, and a work of immense labour, containing a chamber sixteen paces square, and above twenty-five in height, with a colonnade in front thirty-five feet high, crowned with a pediment highly ornamented, &c.; two large truncated pyramids, and a theatre with all its benches, capable of containing about three thousand spectators, *ALL cut out of the rock*. In some places these sepulchres are excavated one over the other, and the side of the mountain is so perpendicular that *it seems impossible to approach the uppermost*, no path whatever being visible. “The ground is covered with heaps of hewn stones, foundations of buildings, fragments of columns and vestiges of paved streets, all clearly indicating that a large city once existed here. On the left bank of the river is a rising ground, extending westward for nearly three quarters of a mile, entirely covered with similar remains. On





CORINTHIAN COLUMNS IN PETRA.



TOMB IN PETRA.



the right bank where the ground is more elevated, ruins of the same description are to be seen. There are also the remains of a palace and of several temples. In the eastern *cliff* there are upwards of fifty separate sepulchres close to each other."¹ These are not the symbols of a feeble race, nor of a people that were to perish utterly. But a judgment was denounced against the strongholds of Edom. The prophetic threatening has not proved an empty boast, and it could not have been the word of an uninspired mortal. *I will make thee small among the heathen. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation.*

These descriptions, given by the prophet and by the observer, are so analogous, and the precise locality of the scene, from its peculiar and characteristic features, so identified,—and yet the application of the prophecy to the fact so remote from the thoughts or view of Burckhardt, as to be altogether overlooked,—that his single delineation of the ruins of the chief (and assuredly the strongest and best fortified) city of Edom was deemed in the first edition of this treatise, and in the terms of the preceding paragraph, an illustration of the prophecy, alike adequate and legitimate. And though deprecating any allusion whatever of a personal nature, and earnest only for the elucidation of the truth, the author yet trusts that he may here be permitted to disclaim the credit of having been the first to assign to the prediction its wonderful and appropriate fulfilment; and it is with no slight

¹ Burckhardt's Travels in Syria, pp. 422-432.

gratification that he is now enabled to adduce higher evidence than any opinion of his own, and to state, that the self-same prophecy has been applied by others—with the Bible in their hands, and with the very scene before them—to the self-same spot. Yet it may be added, that this coincident application of the prophecy, without any collusion, and without the possibility at the time of any interchange of sentiment, affords, at least, a strong presumptive evidence of the accuracy of the application, and of the truth of the prophecy; and it may well lead to some reflection in the mind of any reader, if scepticism has not barred every avenue against conviction.

On entering the pass which conducts to the theatre of Petra, Captains Irby and Mangles remark;—"The ruins of the city here burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices from which numerous ravines and valleys branch out in all directions; the sides of the mountains covered with an endless variety of excavated tombs and private dwellings, (*O thou that dwellest in the clefts of THE ROCK*, &c.—Jer. xlix. 16,) presented altogether the most singular scene we ever beheld."

In still farther confirmation of the identity of the site, and the accuracy of the application, it may be repeated, in the words of Dr Vincent, that "the name of this capital, in all the various languages in which it occurs, implies a rock, and as such it is described in the Scriptures, in Strabo, and Al Edrissi."¹ And in a note he enumerates among the various names having all the same signification—Selah, a rock, (the very word here used in the original,) Petra, a rock, (the Greek name, which has precisely the same signification,) and The Rock, pre-

¹ Commerce of the Ancients, vol. ii. p. 264.

eminently—expressly referring to this passage of Scripture.¹ Petraea, according to Bochart, no mean authority, was so called from its metropolis Petra, of which the Hebrew name was Selah, and the Arabic, Hagar; Selah being the very same among the Hebrews, and Hagar among the Arabians, as Petra among the Greeks; this name was given to the city because rocky mountains overhung it—of which the Arabian geographer states that houses are there excavated in the rock.² This testimony, however high the authority, is yet enhanced by the fact, that it was given long before the ruins of Petra were discovered, or the prediction applied to the fact.

¹ See Blaney, *in loco*.

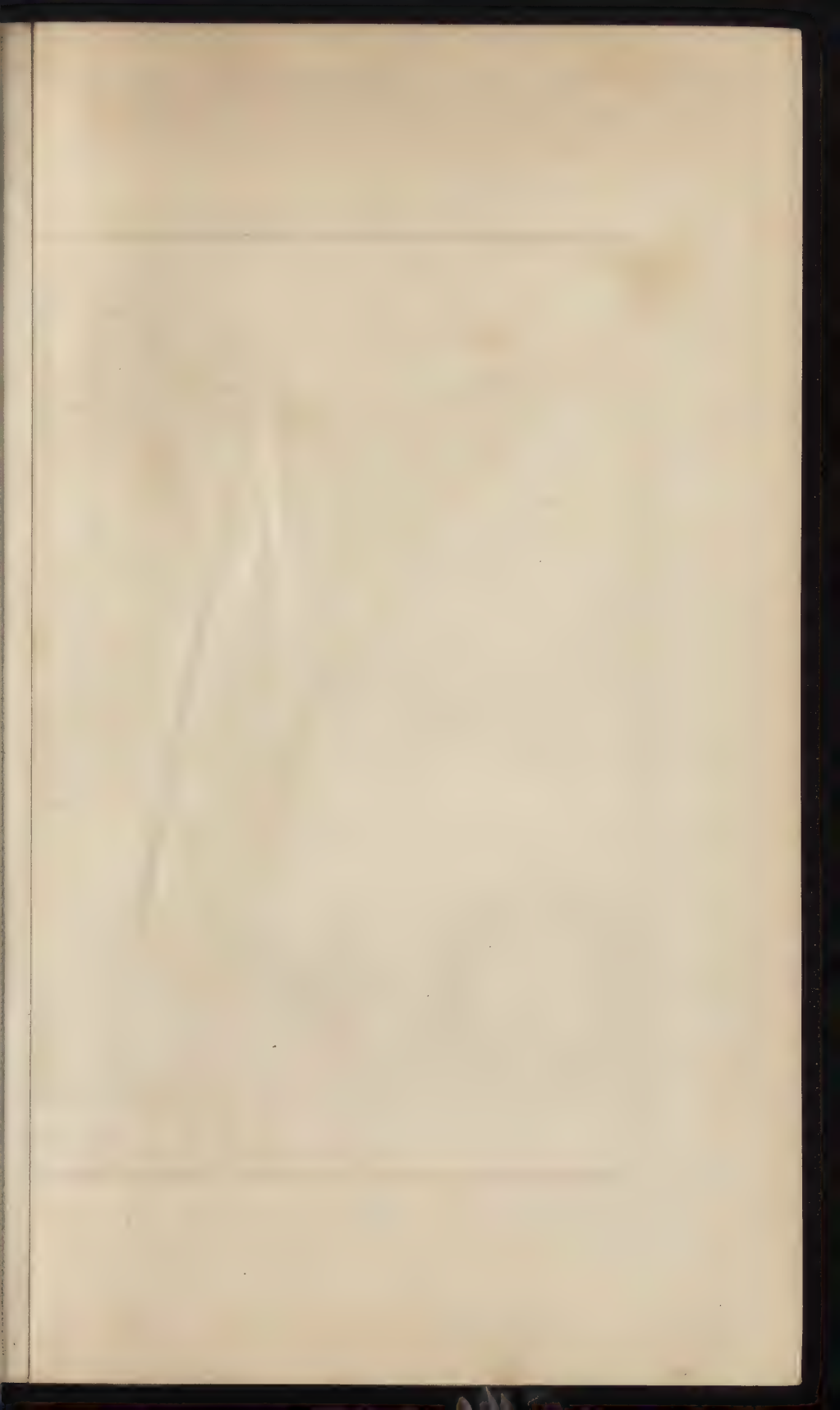
² Cum Petraea dicatur—a metropoli *Petra*, cujus Hebræum nomen Selah. 2 Kings xiv. 7, et Isa. xvi. 1, et Arabicum Hagar, *Geograph. Nub. Clim.* iii. part 5. Hebræis autem Selah et Arabicus Hagar id ipsum sunt quod Græcis Petra; atque hoc nomen urbi inditum, quia illi imminent saxosi montes, de quibus ita Geographus Arabs—Hagar est arx pulchre sita inter montes—*suntque ibi domus excisæ in petra*. Hos montes Arabica voce Agar, id est, Petram, appellat Paulus, Gal. iv. 25, tanquam urbi cognomines. Bochart Phaleg. lib. iv. c. xxvii. c. 275, 276. Edit. Lugd. Bat. 1712.

It may be interesting, if not instructive, to the Christian reader, in reference to the *allegory* spoken of by the Apostle (Galatians iv. 25,) to add, as Josephus has related, and as the name imports, that the Nabatheans, who, after the Edomites possessed for so long a period Petra as their capital, were the descendants of Nebaioth, the first-born of Ishmael, the son of Hagar. Its desolate site in the present day, and the unrepealable decree of perpetual desolation which rests on Edom *alone*, may be deemed a farther exposition of the allegory. And that *allegory* itself, which the future state of the world has yet fully to expound, would prove to be written for instruction in righteousness, if men were hence led, from its prophetic truth and spiritual application, to consider the different character and final fate of the children of the bond woman and of the free.

Captains Irby and Mangles, having, together with Mr Banks and Mr Legh, spent two days in diligently examining them, give a more particular detail of the ruins of Petra than Burekhardt's account supplied; and the more full the description, the more precise and wonderful does the prophecy appear. Near to the place where they entered Wady Mousa, "the high land was covered upon both its sides, and on its summits, with lines and solid masses of dry wall. The former appeared to be traces of ancient cultivation, the solid ruins seemed to be only the remains of towers for watching in harvest and vintage time. The whole neighbourhood of the spot bears similar traces of former industry; all which seem to indicate the vicinity of a great metropolis."¹ A narrow and circuitous defile, surrounded on each side by precipitous or perpendicular rocks, and forming "a sort of subterranean passage," opens on the east the way to the ruins of Petra. The rocks, or rather hills, then diverge on either side, and leave an oblong space, where once stood the metropolis of Edom, deceived by its terrible-ness, where now lies a waste of ruins; encircled by rocks or cliffs, which still show how the pride and labour of art tried there to vie with the sublimity of nature. Along the borders of these cliffs, detached masses of rock, numerous and lofty, have been wrought into sepulchres, the interior of which is excavated into chambers, while the exterior has been cut from the live rock into the forms of towers, with pilasters, and successive bands of frieze and entablature, wings, recesses, figures of animals, and columns.

"Tombs present themselves, not only in every avenue to the city, and upon every precipice that surrounds it,

¹ Captains Irby and Mangles's Travels, p. 402.









but even intermixed almost promiscuously with its public and domestic edifices; the natural features of the defile grew more and more imposing at every step, and the excavations and sculpture more frequent on both sides, till it presented at last a continued street of tombs." The base of the cliffs wrought out into all the symmetry and regularity of art, with colonnades and pedestals, and ranges of corridors adhering to the perpendicular surface; flights of steps chiselled out of the rock; many grottos, "which are certainly not sepulchral;" some excavated residences of large dimensions, in one of which is a single chamber, sixty feet in length, and of a breadth proportioned; other dwellings of inferior note, particularly abundant in one defile leading to the city, the steep sides of which contain a sort of excavated suburb, accessible by flights of steps; niches, sometimes thirty feet in excavated height, with altars for votive offerings, or with pyramids, columns, or obelisks; some small pyramids hewn out of the rock on the summit of the heights; horizontal grooves for the conveyance of water, cut in the face of the rock, and even across the architectural fronts of some of the excavations; and, in short, "the rocks hollowed out into innumerable chambers of different dimensions, whose entrances are variously, richly, and often fantastically decorated with every imaginable order of architecture;"¹—all united not only form one of the most singular scenes that the eye of man ever looked upon, or the imagination painted—a group of wonders perhaps unparalleled in their kind—but also give indubitable proof, both that in the land of Edom there was a city where human ingenuity, and energy, and power must have been exert-

¹ Captains Irby and Mangles's Travels, pp. 407–437. Macmichael's Journey, pp. 228, 229.

ed for many ages, and to so great a degree, as to have well entitled it to be noted for its strength or *terribleness*, and that the description given of it by the prophets of Israel was as strictly literal as the prediction respecting it is true. "The barren state of the country, together with the desolate condition of the city, *without a single human being* living near it, seem," in the words of those who were spectators of the scene, "strongly to verify the judgment denounced against it."¹ *O thou that dwellest in the clefts of the rock, &c. Also Edom shall be a desolation, &c.*

Of all the ruins of Petra, the mausoleums and sepulchres are among the most remarkable, and they give the clearest indication of ancient and long-continued royalty, and of courtly grandeur. Their immense number corroborates the accounts given of their successive kings and princes by Moses and Strabo, though a period of eighteen hundred years intervened between the dates of their respective records concerning them. The structure of the sepulchres also shows that many of them are of a more recent date. "Great," says Burekhardt, "must have been the opulence of a city which could dedicate such monuments to the memory of its rulers."² But the long line of the kings and of the nobles of Idumea, has for ages been cut off; they are without any representative now, without any memorial but the multitude and the magnificence of their unvisited sepulchres. *They shall call the nobles thereof to the kingdom*, (or rather, they shall call, or summon, the nobles thereof,) *but there shall be no kingdom there, and all her princes shall be nothing.*

¹ Irby and Mangles's Travels, p. 439.

² Burekhardt's Travels, p. 425.

The description given by Volney, and depending for its accuracy on the authority of Arabs, formed till very recently the only account of the modern state of Idumea; and though the testimony was recorded in a manner and came through a channel the most unsuspected possible, yet the evidence was not sufficiently direct or discriminating to mark, as Volney had otherwise done, the exact, prophetic, and characteristic features of the scene. The interesting details, from personal observation, communicated by Burekhardt, and subsequently by Captains Irby and Mangles, rescued the subject from obscurity, and brought to light the remarkable fact of the ruins of "a city" surrounded with rocks, in the midst of the desert.

When, in the streets of Jerusalem, the people shouted hosannahs to the Son of David, and while some of the Pharisees among the people said unto him, Master, rebuke thy disciples, he answered and said unto them, *I tell you that if these should hold their peace, the stones would immediately cry out.* And in an infidel age, while many modern cities and nations disowned the authority of the God of Israel and disbelieved his word, those of ancient times stood forth anew before the world, like witnesses arisen from the dead, to show the authority, the power, and the truth of his word over them, and to raise a warning and instructive voice to the *cities of the nations*, lest they too should become the monuments of the wrath which they have defied. And when men would not hear of hosannahs to the Son of David, or of divine honours to the name of Christ, deserts immediately spake and rocks cried out, and, responding to the voice of the prophets, testified of those who testified of Jesus. The capital of Edom, as well as the capital of other ancient kingdoms, was heard

of again; and its rocks now send forth a voice that may well reach unto the ends of the earth.

It entered not into the thoughts of the writer, and far surpassed his hopes, when first led to look into the prophecies concerning Edom, from the statement of an Arab report recorded by Volney, that in so short a time the fulfilment of these prophecies might be set before the eyes of men, even without their having to "come and see." And after having adduced new evidence in successive editions of this treatise from striking facts, clearly illustrative of the predictions relative to Edom, and to its once terrible metropolis, an appeal may now be made to the sight as well as to the understanding of men. For while the sixth edition of this treatise was passing through the press, the author timely received from Paris (and would that that city would give heed to the truth, which it thus farther affords the means of confirming) the first six livraisons of a work entitled, *Voyage de l'Arabie Petre par Mess. Leon de Laborde et Linant*, then in the course of publication, which contains, in the numbers first published, seventeen splendid engravings of the ruins of Petra alone, in which, by merely affixing a text, the beauties of art become immediately subservient to the interests of religion. To these, others have been added, and the splendid work has been completed. Where, very recently, it was difficult, if not impossible, to ascertain a single fact, and where only indirect evidence could be obtained, men may now, as it were, look upon the ruins of the chief city of Edom, of which the very existence was till lately altogether unknown. A better idea may be formed of the site of Petra from the plan of it by Count Laborde, than by any additional verbal description. All the plates at-

test its vast magnificence, and the almost incredible and inconceivable labour, continued as it must have been from age to age, prior to the days of Moses and later than the Christian era, by which so great a multiplicity of dwellings and mausoleums were excavated from the rock. And Truth speaks out, not from the lips of a lying spirit evoked by the fancy of a sceptical philosopher, but from the face of the live rock, which exhibits the excavations in the *clefts*, singularly characteristic of the scene, and declares by the order of architecture, as if still told by every stroke of the chisel, that the citizens of Petra did *build* after the era of the prophets; while the fragments of ruins, of Grecian and Roman architecture, as well as of more ancient date, which are strewn over the ground, and cover the valley which was the site of the city, and which is surrounded by precipitous hills and excavated rocks, show that these buildings, whose doom was pronounced before their erection, have, according to the same sure word, been *thrown down*.

The explicit testimony of Laborde here enhances the value of his precious engravings. It is, he states, "from the summit of El Nakb, that one can judge of the general aspect of the country, of the melancholy and dismal character of which it is difficult to convey an idea with the pencil alone. But the prophetic description surpasses that of the pen or pencil of man, however gifted the painter, or however graphic the delineation. For he immediately adds, "Many prophets have announced the misery of Idumea, but the strong language of Ezekiel can alone come up to the height, or reach the acme, of this great desolation."¹ *Moreover the word of the Lord came unto me, saying, Son of man, set thy face against Mount*

¹ On peut juger ainsi de leur élévation et de l'aspect général du

*Seir and prophesy against it, and say unto it, Thus saith he Lord God, behold O Mount Seir I am against thee, and I will make thee most desolate. I will lay thy cities waste, and when the whole earth rejoiceth I will make thee desolate. I will make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth. I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord.*¹

One engraving, the view of an isolated column, is peculiarly striking, as indirectly exemplifying the *unique* character of the scenery, by which, at a glance, Petra is identified. The design of the picture is to represent an isolated column. But the back-ground exhibits to view "a part of the valley of Moses" (Ouadi Mousa), some of those high rocks in the more distant perspective, which are pierced with many excavations (*percés de milliers excavations*.) Other plates present to view the vast magnificence of the tombs of Petra. There is one tomb, of which a view is given, which is particularly deserving of notice, as there is engraven on it a Latin inscription, with a name of a magistrate, Quintus Prætextus Florentinus, who died in that city, being governor of that part of Arabia Petræa. "It behoved to be," it is said, "about the time of Adrian or Antoninus Pius," or at a period unquestionably several centuries posterior to the latest of the predictions.

Elaborate descriptions of splendid scenes by the pen of travellers, are, as Laborde remarks, sometimes charged

pays, dont le triste et lugubre caractère est difficile à transporter avec l'aide seule du crayon. Plusieurs prophètes avaient annoncé le malheur de l'Idumée; mais la forte parole d'Ezechiel peut seule s'élever à la hauteur de cette grande désolation.—*Voyage*, p. 61.

¹ Ezekiel, xxxv.



One can not do this in the case of the method through these details. A naive test is to look at the evidence for $\Delta\alpha_{\text{had}} = 0$, $\Delta\alpha_{\text{had}} = 0.0001$ or $\Delta\alpha_{\text{had}} = 0.0002$.

$$A = \sum_{i=1}^n \lambda_i \mathbf{e}_i \mathbf{e}_i^T, \quad \mathbf{e}_i = \frac{1}{\sqrt{2}} \begin{bmatrix} \cos \theta_i \\ \sin \theta_i \end{bmatrix}, \quad \theta_i = \frac{2\pi i}{n}, \quad i = 1, 2, \dots, n.$$



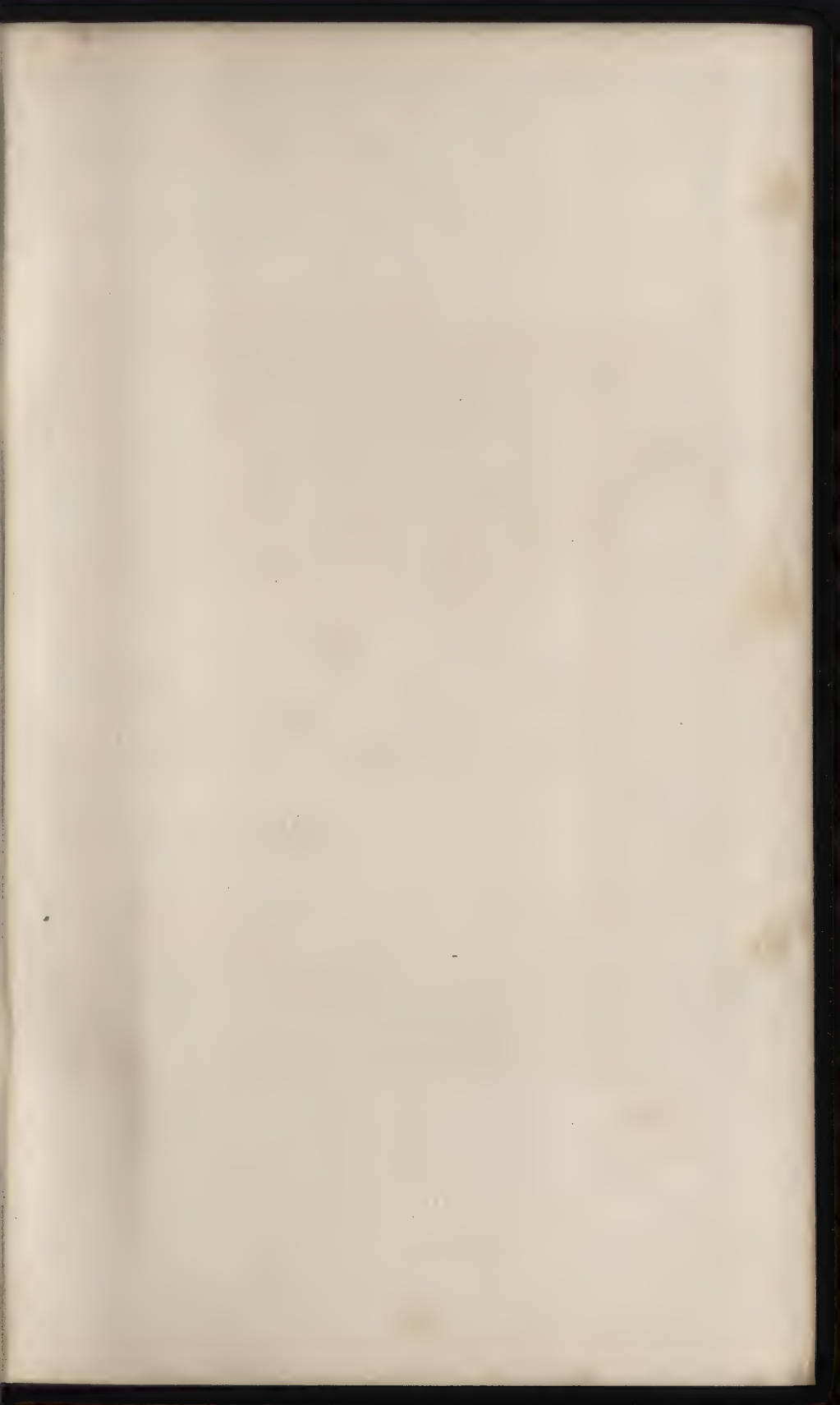
with being exaggerated. But the views which he gives of the Khasne of Petra, show that the verbal description might be highly wrought, and yet come short of the truth; even as he and others remark, that the pencil itself can convey only an inadequate representation of "the magnificent edifice," which, to this day, is only slightly defaced.

The previous testimonies to recently ascertained facts, sufficient to constitute conclusive evidence, have been retained as in preceding editions; for illustrations of literal prophecies from literal facts, wherever these are undoubtedly established and rightly applied, admit not of change, like imaginative expositions. When a Scriptural command, in reference to a prophetic *vision*, was disregarded, and men would not *wait for it*, while it *tarried till the appointed time*, when, as *made plain upon tables*, it should *speak and not lie*, a symbolical significancy could alone be attached in ancient times to the judgments on Edom and the proudest of its cities, when Aretas reigned in his "palace at Petra," or when that city was the capital of a Roman province, or a metropolitan see in Christian times. Jerome, for example, could not see this vision as the prophet saw it, while the inhabitants of Edom, as he testifies, continued to dwell in excavated habitations, or in the cliffs of the rocks. It was too early then for the expositor to see those things which the prophets had written, and, not reading these predictions literally, Christian writers readily interpreted them after the manner of the Jewish, substituting the enemies of the church for the enemies of Israel, as symbolised by Edom or the Edomites. And it ought not, we apprehend, to be deemed late enough now to sanction the averment, that these prophecies were fulfilled two thousand years ago, while yet Idumea was a kingdom, and the Edomites a people. In either way, as

in any other, *the word of God is not bound*. Judgments indeed fell—or began to fall—on Edom in times anterior to that era; others rest upon it still, as it now speaks for itself; and it has yet to bear witness to other prophecies. The distinction has to be drawn not only between figurative and literal predictions, of which the latter have been trenching greatly on the former as men would construe them,—but also between accomplished and unaccomplished prophecies; that the former be not made to occupy the place of the latter, as men, we are free to confess, are yet prone to err. But this truth may here be *plain*, that as in fact Edom was *confederate* in ancient days with Ammon and Moab against Israel, so, in fact also, their capital cities as well as their territories, now themselves own their fealty, and yield their united homage, to *the word* of the Lord of hosts, the Holy One of Israel.

Though the attempt did fail to reach the chief cities of Ammon and Moab, that the light of the sun reflected from their ruins might be made to vindicate the oracles of its Creator, and their exclusive right to be their own interpreters of his word to them—some of the wonders of Petra, that have not been overcharged, may here be seen as they are set forth by the daguerreotype, which, for truth's sake, may claim its right to supersede the labours of the pen and the pencil, however elaborate or excellent they be.

The only *building* “which has resisted the ravages of time,” is marked in the plan of Laborde, *Serail Pharaon*, (or palace of Pharaoh,) which he designates “ruined temple.” He thus describes it:—“Situating to the west of the city, on the banks of the river, it towers over the innumerable debris, or wrecks of buildings, which cover the soil, and yet presents, though in ruins, a beautiful





mass, and beautiful details of architecture. The cornice which surmounts the temple, is in a pure and elegant style." "The arch of triumph," says Dr Robinson, "seems to have formed the approach to the palace or pile of building beyond, which the Arabs call Kusr Far'on, 'Pharaoh's Castle,' the distribution of the interior (of which) into several chambers and stories, seems to show conclusively, that it was not a temple."¹ The same building (see plate) is described by Lord Claud Hamilton. "A square palace, near to the triumphal arch, is the only edifice of masonry standing. I entered it and examined the interior. The wooden joints still remain in the walls, apparently strong and sound. The ground is strewn with portions of the roof, hewn stones, and portions of the cornice, amongst which, numbers of thistles, prickly plants and nettles grow. At first, I was not certain about the nettles; but, wishing to ascertain their identity, I put my hand to them, and though they had not the force of English nettles, yet they gave a pungent feeling, which, if the plant were stronger, would amount to a sting. They had exactly the leaf; but it was late in the season, so that want of moisture had probably weakened them. Thus there were nettles in the only palace that the proud city of Petra contains erect. Thorns come up in her palaces, nettles and brambles in the fortresses thereof. The testimony of the Rev. R. Woolmer Cory of Pembroke College, Cambridge, as adduced in many former editions, was communicated to the author by his brother, to whom, after visiting Petra, he thus wrote, "The common English black thorn and bramble are very common in Petra; and a plant more prickly

¹ Vol. ii. p. 524.

than either, and also regular, old, stinging nettles." "Both in the interior of the palace" and in what must have been its adjoining enclosures, according to the more recent testimony of Dr Wilson, there are many bushes and shrubs growing, such as we should expect to find in any similar body of ruins, as brooms, thistles, nettles, thorns, and others of a like sort. It is impossible to look at them in the place in which they are found, without recalling to mind the language of the prophet, *Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof,*" &c. The writer may here add, that on first entering the ruined edifice through a narrow opening in the wall, he unconsciously put his foot among some rank nettles, in full vigour in early summer, the stinging properties of which, satisfied with the sense of sight, he had no need or inclination to try. Such is now, as seen in the plate, the last erect structure of this proud capital of Idumea. Its other walls, as seen in the view taken by Laborde, are shattered, and partly fallen, to the base. The lower part of a column in front is nineteen feet in circumference, equal to those of the grand temple of Baalbec. The thickness of the wall of the palace is upwards of eight feet. Part of a fallen column is about five feet in diameter. But not one now stands to decorate the ruin.

The gateway, or "triumphal arch," near it, through which *princes of Edom* passed, has a fragment left, which, though it be not a noble ruin, so stands alone, like the broken edifice to which, by a paved way, it led, that though no longer a memorial of some long-forgotten victory of the once *terrible* Edomites, has enough left to be a monument of their metropolis, and of the triumph,

that shall never be forgotten of the word of the Lord over that capital of the enemies of Israel, all prostrate around it.

Hemmed in by precipitous cliffs and rocky hills, at least two miles in circumference, at the elevation of more than two thousand feet above the great valley of the Araba, in Mount Seir, the city built by "the people of the Lord's curse," has now no power but to testify, like other cities of that land, that his threatening to *throw down*, however often it was *rebuilt*, is *perfect work*. Such indiscriminate and indefinable ruins resemble those of many other cities, even of Judah and of Israel, as of Ammon and of Moab, and of far mightier cities than these, however proud, that extended without obstruction over a far wider space: but as the prophet, in uttering forth the words of the God of truth against Edom, spake of those who, deceived in their terribleness and the pride of their hearts, dwelt in the *clefts of the rock*, or of Selah, and made their nests as high as the eagles, it is not in the bottom of a valley, however high the elevation of its site, that the full completion of such judgments are to be found. And more than the "desolate heap" of the capital of Moab, or the stables and couching-places of Ammon, the cliffs that environ the old metropolis of Edom,—not more clearly demonstrative of Scriptural inspiration, though reduced more humiliatingly to a "court for owls,"—have, on their discovery, awakened a higher interest, and command a greater *astonishment*, than the wide-spread ruins of any city of a plain. Its possessors, long after *the irresistible word* of the living God had gone forth against it, might, not without seeming cause, exult in *the pride of their hearts*; and they have left works for the wonder of the world, though in vain as to their own glory or the endurance of their

city or their race, they made their own *nests as high as the eagles*, or hewed themselves sepulchres out of the rocks.

The first glance at the indiscriminate ruins of the rock-girt city, low as they can lie, may, because of the circumscribed space they occupy, apparently diminished by the height of the precipitous cliffs, have lowered the high expectations of some stranger from a far land; but the more closely and the more fully that the environing rocks and ravines are examined, the more does the wonder rise at the ancient grandeur and existing desolation of that "renowned emporium of commerce," all *bare* and empty now, in which nothing of its departed glory remains that ruthless spoliators or wild beasts could destroy or devour, and not a bone is to be found in its sepulchres, reputed or real, while oleanders blossom like flowerets round a rifled tomb, and briars, and thorns, and thistles take their appointed place in the palaces and fortresses thereof.

But as a question has been raised whether any of these excavations were *dwellings*, and as it has been stated, after a disturbed visit of a single day, that they exhibit no trace of having been constructed for habitations, though at the same time it be confessed that, at a later period, they may not improbably have been thus used, there may be here a call for clear and conclusive evidence; that at least some of them were *dwellings in the clefts of the rock*. Those travellers, we apprehend, who, without disturbance, have most leisurely and fully examined these excavations, render their express testimony, on full conviction, that in ancient times many of them were obviously dwellings. Captains Irby and Mangles state, that "there are grottos in great number, which are certainly not sepulchral." They describe the sides of the

mountain as "covered with an endless variety of excavated tombs and private dwellings, presenting altogether the most singular scene they ever beheld."¹ Lord Claud Hamilton as unhesitatingly states, that "many of these excavations have been intended for the living, as they contain several apartments." "Days and weeks," says Lord Lindsay, "might be spent here if every excavation were visited. We left the valley after revisiting the Kasne, and exploring several of the excavated dwellings; for it is clear, I think, both from the language of Scripture, and the *appearance of the caves themselves, that the majority, if not all of them, were the abodes of the living, not of the dead.* Such is Petra. *Thy terribleness hath deceived thee—O thou that dwellest in the clefts of the rock.*"

That the houses of Petra were excavated in the rock is expressly related by the geographer, Edrisi; and Jerome, in the fifth century, also testifies that the inhabitants of Edom, from Petra to the borders of Judea, dwelt in caves.

Count Portalis, formerly Prussian Chargé d'Affaires at Constantinople, and now a member of the Prussian government—than whom a more acute and intelligent observer has not visited Petra—kindly favoured the author with the following extract from his Journal, on this point, to which he gave special attention: "It is probable that, in a climate so warm as that of Arabia Petrea, and in a country whose rocks were so marvelously adapted for artificial excavations, and which contained so many natural ones besides—the first inhabitants would have preferred caverns—cool and dry—to houses such as we now inhabit; and it was not till a later period, and when Petra had become a flourishing city,

¹ Irby and Mangles, p. 129.

that the houses of hewn stones—the remains of which are seen in the central valley of this strange city—were constructed. These new buildings, however, did not cause the abandonment of the ancient usages. The windows which are frequently seen in the strange edifices, cut out of the lateral walls of the sieke, and of the valley into which it opens, show that these constructions were, in part at least, if not all, dwellings and not tombs. I am indeed inclined to believe, that those of the excavations which served for the sepulture of the dead, were devoted to this purpose at a later period, and that this change took place at the time when Petra was a Roman colony. Besides the windows which we noticed in several of these edifices, we saw here and there holes in the rocks above the entrance of the cells, which holes were evidently intended for the insertion of joists belonging to a part of the edifice now ruined, and constructed in front of the excavations. Thus the excavations were only a part of the houses of the old Nabathean city, and served as sleeping places and dwelling chambers for the family, while in front of these cool retreats were raised reception chambers, such as the Orientals at the present day call *le salamlik*. Most of the large excavations show evident traces of constructions *in front* of the wall of rock from which they are hewn; and as, besides, these interior facades contain often windows, it is difficult to conceive how many travellers who have successively visited Petra, have seen in it nothing but tombs."

Dr Wilson, in his able and learned work on the Lands of the Bible, states that there is a great multitude of excavations on both sides of the defile by which the brook of Wadi Musa makes its escape through the rocks. Along the adjoining cliffs are many excavations connected with two terraces, and rising one above another, but much





The Mausoleum at Halicarnassus, near the city of Halicarnassus, B.C. 353.

HALICARNASSUS

THE MAUSOLEUM

Engraved by J. Kneass

The terriblest hall around the rock, at their hearts. Every one that goeth to it shall be a witness. (Jer. 31: 34)

Published by the American Bible Society, New York.

broken and injured, in the staircases leading to them. We spent more than a couple of hours in exploring them; for though they were not very remarkable in point of art, being of the most simple construction, many of them unequivocally appeared to us to have been the abodes of the living, and not of the dead. In these excavations we sometimes found apartments and recesses which did not at all appear fitted for the reception of coffins or sarcophagi, but obviously intended for family convenience. Some of them have windows as well as doors. In front of two or three of them are receptacles for water. They are approachable by a common way, exactly such as the wants of living inhabitants would suggest," &c.¹

Some notes taken by the writer of these pages on the spot may, in more minute detail, be subjoined in confirmation of the fact, that other excavations in Petra bear unequivocal proofs that they were constructed for habitations, and were actually *dwellings* in the rock.

On the opposite side of the valley, near the great tomb, with three rows of columns (as marked in Laborde's chart,) of part of which, with the adjoining structure, a daguerreo-type view is given,—one excavation, about fifteen feet square, and sixteen high, so far as not filled up with rubbish, which keeps the rocky floor from view, had but one small recess, (one foot four inches by one foot ten,) and had manifestly been divided into two apartments in depth, the upper lighted by a window and supported by beams, the open resting places of which are seen on the opposite sides; another chamber beside it is about thirteen feet square, without any inner recess, about the same height, and a very high door-way, as if for light, but no window. At the distance of half a mile from the "Great Tomb,"

¹ Vol. i. 312.

along the same cliff to the north, where *tombs* are marked in the plan, there are a number of apartments nearly contiguous, all of which, so soon as entered, seemed manifestly designed for the living and not for the dead. There, on the north-east side of the valley, one excavation is thirty-nine feet by thirty-eight, in which there are none of the ordinary inner excavations for corpses, and the only recess is a small cubical one of seven feet. The door is about ten feet high, and nearly seven broad, with a window on each side, and three windows above, exactly in the same manner as if formed for an upper storey, the central one being larger than those on the sides. The whole apartment is well lighted; and on its base the central part is lower than the sides, which form, as it were, a raised seat or divan, on the end, and on both sides. The central part forms an area twenty-eight feet and a half by twenty-two; the elevation forms three sides of a parallelogram, regularly cut and raised at least two feet eight inches above the floor, with a step, or rather seat, a few inches lower, cut all around. The whole is finished with perfect regularity. The excavation has incomparably more the appearance of a dwelling than of a tomb. Beside it, is another apartment, similarly formed and *benched*, without any cavities for the dead, twenty-three feet by twenty-two, having a side chamber with a window. In both there are openings for bars to the doors. Close by is a circular excavation seemingly an oven.¹ On the same ledge of rock a third chamber, with two openings or windows, is about nineteen feet square, and a fourth, at the foot of a connecting staircase, twenty feet and a half by seventeen feet four inches. (Others are

¹ In the opposite cliff, near other dwellings, Irby and Mangles noted "particularly an oven."

close around.) In none of these are there any recesses for the dead, as in those that ultimately at least have been used for tombs. Beyond this cluster of apartments, which would have formed no mean suite of chambers or summer retreat for a prince of Edom, is a chamber with two windows, sixteen feet nine inches by fifteen and a half, of precisely similar construction, with a *lower place* in the centre, and an upper along three of the sides, with a step or seat between them; and so well adapted are they for the purpose for which the writer doubted not, as he saw them, that they were designed, that as he took these notes upon the spot, (as literally transcribed for the printer,) one Arab, who had aided him in the measurements, sat down upon the seat, while another, who brought in a lizard about a foot long, seemingly fatigued with his search after animals of any sort, stretched himself at full length on the *bare* and uncushioned *divan*, while the writer stood in the servant's place, with a measuring line and a note-book in his hand. Two openings, or windows, as well as the door, lighted the apartment, in which there is not the slightest appearance of any excavation for a corpse. The place, like many others, was manifestly designed for the living, not for the dead, as much as the oven beside them. Exactly similar in every respect, though smaller, is a contiguous apartment.

While noting these *dwellings*, now *bare* as the rock, wholly deserted by man, but open to owls, it may do more than mark the locality to other travellers, to tell that there on a higher ascent stands a chair of stone cut from the rock, in an open excavated space, with a block projecting from the centre, the pedestal it may have been—as the grooved space behind seems to indicate,—of one of the *gods of Edom*, who was not likely exalted

there to preside over tombs, though his own seat, if such it was, be now as empty as are both the dwellings and the tombs of his worshippers.

In a cliff on the opposite end of the city, between the theatre and the Kasne, the writer measured several excavations varying from fourteen to twenty-one feet square, though sometimes oblong, in only one of which was there any recess for a corpse, and that too, like many others in different places, of rude and seemingly later construction. In one the only niche was three feet four inches by two feet, and only fifteen inches in depth, and could never have been designed for a tomb. Outside another, which is twenty feet square, seats along the wall, on both sides of the door, were not constructed for the dead. The excavation with four windows, as seen in the daguerreotype plate, is thirty-three feet long, nearly twenty-one wide, and twenty-five feet high, above the rubbish with which the floor is covered. At one end there is a separate chamber, with a long inner door, and a window, and a smaller chamber in the opposite end, above which is another with an inner door, and a window, as seen in the plate. Where all is empty and bare, every needful indication exists, that all these, and doubtless innumerable more, were *dwellings in the clefts of the rock*.

But though proofs were multiplied indefinitely, that excavated dwellings in the face of the cliffs were all empty now, the evidence would not thereby be exhausted. It is written, "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest *the height of the hill*, though thou shouldst *make thy nest as high as the eagles*, *I will bring thee down from thence*, saith the Lord. Also Edom shall be a desolation, every one that goeth by it shall be *asto-*





Designed by W. Verelsteden. Engraved by J. Smith.

THE TEMPLE OF THE MUSES

PLATE II.

Designed by W. Verelsteden. Engraved by J. Smith.

nished." The El-Deir (see plate) is excavated from one of the highest peaks of the hills that environ Petra, and is nearly on a level with the top of Mount Hor surmounted by Aaron's tomb, over against it. Cut out of the rock which flanks it on both sides and in front, it is still entire, an *astomishing* excavation. It speaks for itself as to its form and its beauty, which is still inferior to that of the Kasne. Its length across the front is 152 feet, its height about equal; and its lower columns, as they spring from the wall, are about twelve feet in *semi-circumference*. Its magnitude may thus be estimated, to convey an idea of which the artist has introduced three figures, of six feet in proportionate height. It seems to have been a temple, when Edom had its gods. But there, and in the now "savage scenery around," as Lord Lindsay terms it, a testimony may be raised, for the God of gods, who laid the foundation of the everlasting mountains, and who said of Edom, *though thou shouldst make thy nest as high as the eagles*, I will bring thee down from thence. There once stood more than that temple of rock, on the heights of these cliffs of Selah. The temple stands, but the worshippers and all their destructible works are gone.

Fronting that *height of the hill* out of which this marvelous structure was wrought, is an open area two hundred and sixty feet broad, on which are foundations of walls, hewn stones, and fragments of pottery, a large circular line, which cannot show of what it is the vestige, while the opposite peak is encircled with foundations of a wall, and covered with fallen ruins of ancient buildings, where all is now utterly destroyed, and the fine mosaic of old, seemingly once a tessellated pavement, is reduced, in large quantities, into the very diminutive and well formed squares, of which it was originally constructed. Within that height

or peak, once built all over, reaching nearly to its surface is an excavation, upwards of ten yards in length, and nearly the same width. Every ledge of rock seems there to have been occupied by man; and fallen masonry fronts excavated dwellings.

The result of Count Portalis's observations was thus recorded in his Journal: "The route which conducts to the Deir, is a road carefully cut out in the rock; this road had evidently a double object, for besides that it was a means of communication between the lower city and the sort of acropolis on which the Deir stands, it served to conduct the rain-water into the numerous cisterns which are found from place to place. The purpose to collect the rain-water is clearly shown by the artificial channels intended to concentrate it towards one point, and canals cut in the fissures of the rock. With a soil of rocks which art had transformed into innumerable channels and reservoirs, with numerous and carefully constructed cisterns which are met with at every step, one may conceive how Petra could formerly have contained and supplied with water a numerous population. There must have been abundance of water in this vast reservoir of rocks, towards which there opened all the gorges and gigantic fissures of this circle of natural walls. The ground around the *Deir*, and that of the detached hill which surmounts it, *is covered with fragments of pottery and the debris of masonry, and the rocks near it are filled with excavations of all forms and sizes, and with staircases conducting to them.* May not this have been the acropolis, the almost inaccessible place of refuge of the Nabathean city? Behind the *Deir* a narrow and impassable gorge penetrates into the rock. In it is an aqueduct partly cut in the rock—partly constructed of masonry.





OUADI GERB

OUADI ARARA

the shall stretch out upon it the line of confusion, and the stones of emptiness. Is. II.

VUE PRISE DEL NAKB DE SIX

VIEW TAKEN FROM EL NAKB SIX

PUBLISHED BY W. W.



OUADI ARABA

MONT HOR
TOMB OF AARON

OUADI MOUSA
PETRA

Engraved by W. Harrison

ISA. 45. I have made Esau bare &c. Jer. XLIX. 10. I will make thee most desolate &c. Ezek. XXXV. 3.

LEUEES AU SUD DU MONT HOR.

LEAGUES SOUTH OF MOUNT HOR.

RYTE & CO EDINBURGH.



We can scarcely suppose that this arid, elevated, and isolated rock contained a spring; but probably if this aqueduct was traced, it would lead to vast cisterns or tanks for the supply of this portion of the city, which I am inclined to regard as the acropolis of Petra."

Such was our own opinion formed on the spot. There can here be no question as to the date of these constructions, that can have any thing to do with that of the inspiration of this prophetic record. *Though thou shouldst make* thy nest as high as the eagles, is the form of this denunciation against Edom. They who dwelt in the clefts of the rock, or of Selah or (Petra) and held the height of the hill, *did* build their *nest as high as the eagles*, as the eagles around still fly out of *their* undeserted nests to testify; and the Lord has executed his word, and brought those down, who could not have built their nests higher than they did. An aged anchorite, for many a year past, has been the self-constituted guardian of the tomb of Aaron, and has there taken up his abode. But no man remains where many dwelt, to keep watch or ward over the deserted temples of the gods of Edom, whether in the bottom of the valley or on the height of the hill. The *nests* which men did *build* in Selah are all *pulled down*. Their *dwellings* in the rock are consigned to other occupants, and even where they became tombs, these are all empty and bare, and the dead have not been suffered to repose in them.

On the top of yonder cliff so near, the first high priest of Israel died. Moses and Eleazar descended from the mount; and *all Israel mourned*. Ignorant of the great High Priest and only Mediator, whose body, though dead, it *was not possible* that any sepulchre *could hold*, and who *is alive again, and liveth for evermore*—men in that land

to this day deem it an act of devotion to sacrifice a kid or lamb at Aaron's tomb. But where that tomb is in immediate prospect, and from the midst of visible judgments, the Spirit of prophecy, whose behests have ever been obeyed,—as if issuing its mandate to other men of coming days, and pointing to another tribute and another time, can even there lift up its voice and say, *Send ye the lamb to the ruler of the land, from Selah (Petra) to the wilderness, unto the mount of the daughter of Zion.*

Lord Claud Hamilton, who, together with Lord Rokeby and Mr Littleton, visited Petra in 1839, thus bears witness to the predicted desolation which has come on Edom and its capital. After quoting some of these prophecies, he adds, “Nothing can exceed the desolation of its present condition, although the signs of its former wealth and power are so durable as to have remained many centuries after it was deserted, and they look as if as many more may pass over them without working any visible change. The commencement of the prophecy has been most wonderfully fulfilled, for although it was beyond the foresight of man to imagine that so wealthy and powerful a city should be deserted and desolate, yet all human works and habitations are subject to a like fate,—but the words, ‘I will make thee small among the heathen,’ have been actually accomplished to such a degree that the very site of Petra has for centuries been unknown. That a great city should be thus swept from the memory of man, and blotted out, for a long season, from the knowledge of the world, is a most striking manifestation of the truth of the prophetic record, and utterly exceeded all human foresight and sagacity. But every step in this country exhibits some wonderful fulfilment of the doom which was pronounced while it was flowing with riches

and teeming with inhabitants; every specific misfortune has overtaken this devoted kingdom, and yet there are innumerable remains of what it once was."

A few extracts from Lord Claud Hamilton's graphic description of Petra will be interesting to the reader:—

"Following a path which wound amongst undulating hills and rocks, we gradually found ourselves surrounded by the peculiar remains of this singular locality. On both sides were curiously shaped tombs, either excavated from the living rock, with fanciful exteriors, or boldly cut out from it, and standing apart in square masses with ornamented facades, and surmounted with battlements, steps, small pyramidal forms, and other devices, equally hewn out from the mountain. Many of these excavations may have been intended for the living, as they contain several apartments. On the left the abrupt cliffs rise to a great height, and towering over the undulated site of the ancient capital, exhibit on their pierced sides numerous marks of the industry and peculiar taste of the inhabitants of Selah. In front is an extensive space, partially covered with grass, shrubs, and ruins, and intersected with ravines, in which it is evident that streams formerly flowed; beyond, some lower hills form the eastern horizon, whilst to the right another lofty range of precipitous hills hem in the valley, and present a continued line of splendid facades, and noble excavated temples and palaces, which at once strike the beholder as the most extraordinary sight that the imagination can conceive.—Nothing can exceed the singularity of the general aspect: nor do the excavations lose any of their marvels on a nearer approach. Having passed the single column of which Laborde speaks, and also the square palace and triumphal arch, the full and distinct view of the wondrous line of

magnificent excavations burst on my sight. It is impossible by any description to convey an idea of the general aspect of this most extraordinary place, where art and nature seem to have striven for the mastery, and each has contributed to render it alike the most wonderful and instructive sight that can possibly be surveyed by man. The high cliffs of the northern boundary present to view an endless variety of excavations, dwellings, tombs, and temples."

The theatre of Petra, like that of Ammon, is not the least remarkable memorial of its populousness and wealth, constructed, as it was, for the simultaneous and transient assemblage of the gayest of its citizens, and not, though both be equally empty now, like the tombs, for the permanent abode of the successive generations of its nobles. As measured by the same intelligent and observant traveller, "it consists of thirty-eight rows of high steps or of stone benches, of which the uppermost is 152 paces in length." The length of the lowest row of seats, as measured by the writer, is two hundred and thirty-eight feet, and that of the middle three hundred and forty-five. The theatre was thus capable of containing, exclusive of the spaces for passages, upwards of seven thousand persons. But how different now is a night-scene there from what it was, when the capital of Edom, deceived by its terrible-ness, and fearless of danger, was given to its pleasures, and the shout of a multitude may have been heard in triumph. With other feelings the solitary sojourner of a day, as may be farther related in facts, not painted in fancy, contemplates the scene of desolated grandeur over which the word of the Lord is triumphant.

"It was the season of full moon. I went out to enjoy the fine effect produced by the shades amongst these

high cliffs, and to contemplate this scene of departed grandeur in the stillness of night, which so well accorded with its desolate appearance. Nothing could exceed the beauty of the evening. The clear sky spangled with innumerable bright stars, whilst the light which rules the night cast its fine pale beams on the many temples, palaces, dwellings, and tombs that every cliff and rock presented; their numbers, inexplicable situations, and apparent want of arrangement and system, rendered the scene indescribably interesting. I chose the theatre as one point of observation. There, alone, surrounded by tenantless cliffs, I tried to conjure up some of the many scenes which had been enacted there, when the rocks resounded with the applauses of assembled thousands, and this deserted spot was crowded with the noble, the great, and the wealthy, brilliant with light, and gorgeous from the dresses of the spectators—the power and glory of Edom seemed as a dream which could not be credited. Turning homewards again, the view of the open ground, the arch, the square palace, and the cliff beyond, was peculiarly striking.

“The springs have been dried up to such an extent as to render the renewal of the general fertility of Edom impossible. In the vicinity of the theatre of Petra, and in other places along the course of the stream, reeds and shrubs grow luxuriantly, oleanders and wild figs abound, and give proof that a little cultivation would again cover the rock, and fill the cliffs with the numberless gardens which once adorned them. The traces of former fertility are innumerable; and it is likewise evident, that every spot capable of sustaining vegetable life was carefully watered and cultivated. There are numerous grooves in the rocks to convey the rain water to tombs, or to the

little clefts in which even now figs are found. Every spot capable of being so protected has been walled up, however small the space gained, and however difficult the means of securing it. The ancient inhabitants seem to have left no accessible place untouched. They have exhibited equal art and industry in eliciting from the grand walls of their marvellous capital whatever the combination of climate, irrigation, and botanical skill could foster in the scanty soil that was afforded them. The hanging gardens must have produced an enchanting effect amongst the noble buildings of the town when it was in all its glory.”¹

*I will make thee perpetual desolations, and thy cities shall not return, and ye SHALL KNOW THAT I AM THE LORD.*² “EVERY ONE THAT GOETH BY IT SHALL BE ASTONISHED.”³ “I would,” says a recent traveller, “that the sceptic could stand as I did, among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead,—though he would not believe Moses and the prophets, he believes the hand-writing of God himself in the desolation and eternal ruin around him.”⁴ “If I had never stood on the top of Mount Sinai, I should say that nothing could exceed the desolation of the view from the summit of Mount Hor, its most striking ob-

¹ Lord Claud Hamilton’ Journal.

² Ezekiel xxxv. 9.

³ Jeremiah xlix. 17.

⁴ Incidents of Travels, by Stephens, p. 68.

jects being the dreary and rugged mountains of Seir, bare and naked of trees and verdure, and heaving their lofty summits to the skies, as if in a vain and fruitless effort to excel the mighty pile, on the top of which the high-priest of Israel was buried. Before me was a land of barrenness and ruin, a land accursed of God, and against which the prophets had set their faces; the land of which it was thus written in the Book of Life, *Son of man, set thy face against Seir, and prophesy against it, and say unto it, Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will stretch out my hand against thee, and I will make thee most desolate, &c., &c.*—(Ezek. xxxv.)¹

They shall be called the border of wickedness. Strabo contrasts the quiet disposition of the citizens of Petra with the contentious spirit of the foreigners who resided there; and the uninterrupted tranquillity which the townsmen mutually maintained together, excited the admiration of Athenodorus.² The fine gold is changed: no such people are now to be found there. Though Burekhardt travelled as an Arab, associated with them, submitted to all their privations, and was so completely master of their language and of their manners, as to escape detection, he was yet reduced to that state within the boundaries of Edom, which alone can secure tranquillity to the traveller in the desert; “he had nothing with him that could attract the notice, or excite the cupidity of the Bedouins,” and was even stripped of some rags that covered his wounded ankles.³ The Arabs in that quarter, he observes, “have the reputation of being very daring thieves.” In like manner a Motselim, who had been twenty years in office, pledged himself to Captains Irby and Mangles, and

¹ Incidents of Travels, p. 71.

² Strabo, p. 779.

³ Burekhardt's Travels, 438.

the travellers who accompanied, (in presence of the governor of Jerusalem,) that the Arabs of Wady Mousa are "a most savage and treacherous race," and added, that they would make use of their Frank's blood for a medicine. That this character of wickedness and cruelty was not misapplied, they had too ample proof, not only in the dangers with which they were threatened, but by the fact which they learned on the spot, that upwards of thirty pilgrims from Barbary had been murdered at Petra the preceding year, by the men of Wady Mousa.¹ Even the Arabs of the surrounding deserts, as already stated, dread to approach it; and towards the borders of Edom on the south, "the Arabs about Akaba," as described by Pococke, and as experienced by Burekhardt, "are a very bad people, and notorious robbers, and are at war with all others."² Such evidence, all undesignedly given, clearly shows that in truth Edom is CALLED *the border of wickedness*.

I will make thee small among the nations; thou art greatly despised. Contrasted with what it was, or reckoned among the nations, Edom is small indeed. Within almost all its boundary it may be said that none *abide*, or have any fixed or permanent residence; and instead of the superb structures, the works of various ages, which long adorned its cities, the huts of the Arabs, where even huts they have, are mere mud hovels of "mean and ragged appearance," which, in general, are deserted on the least alarm. But miserable habitations as these are, they scarcely seem to exist anywhere throughout Edom, but on a single point on its borders; and wherever the Arabs otherwise wander in search of spots for pasturage

¹ Irby and Mangles's Travels, p. 417. Macmichael's Journey, pp. 202, 234.

² Pococke's Description of the East, vol. i. p. 136.

for their cattle, (found in hollows, or near to springs after the winter rains,) tents are their only covering. Those which pertain to the more powerful tribes, are sometimes both numerous and large; yet, though they form at best but a frail dwelling, many of them are "very low and small." Near to the ruins of Petra, Burckhardt passed an encampment of Bedouin tents, most of which were "the smallest he had ever seen, about four feet high, and ten in length;" and towards the south-west border of Edom, he met with a few wanderers who had no tents with them, and whose only shelter from the burning rays of the sun, and the *heavy dews of night*, was the scanty branches of the Tahl trees. The subsistence of the Bedouins is often as precarious as their habitations are mean; the flocks they tend, or which they pillage from more fertile regions, are their only possessions; and in that land where commerce long concentrated its wealth, and through which the treasures of Ophir passed, the picking of gum arabic from thorny branches is now the poor occupation, the semblance of industry practised by the wild and wandering tenants of a desert. Edom is *small among the nations*; and how *greatly is it despised*, when the public authorities at Constantinople deny any knowledge of it, or of the ruins of its capital—when the city of Petra is thus forgotten and unknown among the representatives of the villagers of Byzantium!

Concerning Edom, thus saith the Lord, Is wisdom no more in Teman? is understanding perished from the prudent? Shall I not destroy the wise men out of Edom, and understanding out of the mount of Esau? Fallen and despised as it now is, Edom,—did not the prescription of many ages abrogate its right,—might lay claim to the title of having been the first seat of learning, as well as the

centre of commerce. While splendid remains of ancient art give undoubted proof that wisdom and understanding subsisted in the mount of Esau after the age of the prophets, the first of modern philosophers thus speaks of the wisdom of the Edomites in the earliest ages. "The Egyptians *having learned the skill of the Edomites*, began now to observe the position of the stars, and the length of the solar year, for enabling them to know the position of the stars at any time, and to sail by them at all times without sight of the shore; and thus gave a beginning to astronomy and navigation."¹ "It seems that letters, and astronomy, and the trade of carpenters, were invented by the merchants of the Red Sea, and that they were propagated from Arabia Petræa into Egypt, Chaldaea, Syria, Asia Minor, and Europe."² While the philosopher may thus think of Edom with respect, neither the admirer of genius, the man of feeling, nor the child of devotion will, even to this day, seek from any land a richer treasure of plaintive poetry, of impassioned eloquence, and of fervid piety, than Edom has bequeathed to the world in the book of Job. It exhibits to us, in language the most pathetic and sublime, all that a man could feel, in the outward pangs of his body, and the inner writhings of his mind, of the frailties of his frame, and of the dissolution of his earthly comforts and endearments; all that mortal can discern, by meditating on the ways, and contemplating the works of God, of the omniscience and omnipotence of the Most High, and of the inscrutable dispensations of his providence; all *that* knowledge which could first tell, in written word, of Arcturus, and Orion, and Pleiades; and all that devotedness of soul,

¹ Sir Isaac Newton's *Chronology of Ancient Kingdoms*, p. 208.

² *Ibid.* p. 212.

and immortality of hope, which—with patience that faltered not even when the heart was bruised, and almost broken, and the body covered over with distress—could say, “Though he slay me, yet will I trust in him.”

But if the question now be asked, *is understanding* perished out of Edom? the answer, like every response of the prophetic word, may be briefly given: it is. The minds of the Bedouins are as uncultivated as the deserts they traverse. Practical wisdom is, in general, the first that man learns, and the last that he retains. And the simple but significant fact already alluded to, that the clearing away of a little rubbish, merely “to allow the water to flow” into an ancient cistern, in order to render it useful to themselves, “is an undertaking far beyond the views of the wandering Arabs,” shows that *understanding is indeed perished from among them*. They view the indestructible works of former ages not only with wonder, but with superstitious regard, and consider them as the work of genii. They look upon a European as a magician, and believe that, having seen any spot where they imagine that treasures are deposited, he can “afterwards command the guardian of the treasure to set the whole before him.”¹ In Teman, which yet maintains a precarious existence, the inhabitants possess the desire without the means of knowledge. The Koran is their only study, and contains the sum of their wisdom.—And although he was but a “miserable comforter,” and was overmastered in argument by a kinsman stricken with affliction, yet no *Temanite* can now discourse with either the wisdom or the pathos of *Eliphaz* of old. *Wisdom is no more in Teman, and understanding has perished out of the mount of Esau.*

¹ Burckhardt's Travels, p. 429.

While there is thus subsisting evidence and proof that the ancient inhabitants of Edom were renowned for wisdom as well as for power, and while desolation has spread so widely over it, that it can scarcely be said to be inhabited by man; there still are tenants who hold possession of it, to whom it is abandoned by man, and to whom it was decreed by a voice more than mortal. And insignificant and minute as it may possibly appear to those who reject the light of revelation, or to the unreflecting mind, that will use no measuring line of truth which stretches beyond that which inches out its own shallow thoughts, and wherewith, rejecting all other aid, it tries, by the superficial touch of ridicule alone, to sound the unfathomable depths of infinite wisdom: yet the following Scripture, mingled with other words already verified as the voice of inspiration, and voluntarily involving its title to credibility in the appended appeal to fact and challenge to investigation, may, in conjunction with kindred proofs, yet tell to man—if hearing he will hear, and show him, if seeing he will see—the verity of the Divine word, and the infallibility of the Divine judgments; and, not without the aid of the rightful and unbiassed exercise of reason, may give understanding to the sceptic, that he may be converted, and that he may be healed by him whose word is ever truth.

. “*But the cormorant and the bittern shall possess it (Idumea;) the owl also, and the raven, shall dwell in it. It shall be an habitation for dragons and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr (the hairy or rough creature) shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and*

*hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate. Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever; from generation to generation shall they dwell therein."*¹

The vision to which these predictions are annexed refers to "the day of the Lord's vengeance, and the year of recompences for the controversy of Zion."² We think, assuredly, that it sets forth judgments not yet realised, which the nations are called to hear; for *his indignation*,—as spoken of also by all the prophets since the world began,—*shall be upon all nations, and his fury upon all their armies*. But given as the command is concerning the animals that were to possess Edom, *Seek ye out of the book of the Lord and read; no one of these shall fail*, the evidence of the truth of this prediction, as heretofore realised, or as those its destined occupants possess Edom now, may well come within the sphere of legitimate inquiry, and take its place among the proofs of prophetic inspiration, exclusive, as in all other respects, of all to which any doubt can be attached.

The prediction respecting them is conjoined with others, which have now their striking or their full completion. The line of confusion and the stones of emptiness have been stretched over Edom. Many ancient terraces in the vicinity of Petra are *empty* and *bare*; and lines of confusion are stretched over the proud capital where aqueducts ran along the cliffs, and combined magnificence, beauty, and order, were carefully struck out by

¹ Isaiah xxxiv. 11, 13-17.

² See Note in the Appendix.

the artist's chisel; and streets of the now formless city in the valley beneath are no longer traceable, and edifices and habitations lie in undistinguishable heaps, the utter desolation and confusion of which renders hopeless any attempt to decipher their original form. Of the hills which surround Petra, in nothing now but savage grandeur, the bare surface is in many places, where not of sterile rock, like that of a newly ploughed field, with its gathered stones spread over it, or as if the soil had been washed away, and the stones left to cover the bare subsoil. Such was the approach to Petra, on each side of a broken paved way, on the ascent along Mount Hor; and, ere the empty dwellings in the cliffs are reached, instead of any semblance to the precincts of a city or a capital, nothing covered the ground, but, far between, a few desert plants; the hills in general were there entirely barren, a very portraiture of perfect desolation. At every step there were renewed proofs that the stones of emptiness were stretched over Edom. Along the base of the range of Mount Seir, bare stones, in vast quantities, evidently carried down by torrents from the openings of the wadys, are spread for a vast extent over the side of the valley, as if strewn in confusion over its desert. About an hour before entering the mountain-chain, nearly opposite to Petra, we passed some hewn stones or foundations of buildings, that bear the name of Kannetyra, in the midst of a plain now covered only with flints and stones, and there, as if in mimic mockery, the mirage overspread the place where the dwellings of men had stood, and gave a magic but momentary beauty to the desert.

They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. But though these be invoked in vain, where princes and

nobles dwelt in the chief city of the *kingdom*, *dragons* have their *habitation*, and *owls* their *courts*; birds of prey their nests, and the wild beasts of the desert their home, and, as if called by their names, they meet where there are now no nobles to convene, no *kingdom* to which they can be called, no man to dwell.

Thorns come up in the palaces of Edom; nettles and brambles in the fortresses thereof. The princes are *nothing*: none of the nobles are there; but other occupants are not wanting, and it is both *a habitation of dragons* and *a court for owls*. Dr Shaw represented the land of Edom, and the desert of which it now forms part, as abounding with a variety of *lizards and vipers*, which are very numerous and troublesome:¹ and Volney relates that the Arabs, in general, avoid the ruins of the cities of Idumea, on account of the enormous scorpions with which they swarmed. "So plentiful," as observed by Mr Cory, "are the scorpions in Petra, that though it was cold and snowy, we found them under the stones, sometimes two under one stone; and I have no doubt," he adds, "that there are vast numbers of them in the summer time, as well as *serpents*, which the natives say there are." "The creeping things," according to the testimony of Dr Wilson, "which are found in the ruins of Petra, are so numerous, that the place, like all others, I suppose, of a similar character in the country, may be characteristically spoken of as 'an habitation for dragons.' The Fellahin, in the space of a few minutes, caught for us some scores of lizards, chameleons, centipedes, and scorpions." "It literally swarms with them."² He gives a delineation from nature of some of them which

¹ Shaw's Travels, vol. ii. pp. 105, 330.

² Lands of the Bible, vol. i. p. 329. Vol. ii. p. 738.

he carried to Britain. We also saw many of these "creeping things;" and on first asking an Arab at Petra if he could show us a scorpion, he almost immediately brought one on the point of a sharp stick, with which he had pierced it through, from under the first stone which he raised; another escaped. Serpents were said to be very numerous in summer. *I have laid his (Esau's) heritage waste for the dragons of the wilderness. It is a habitation for dragons,—and a court for owls.*

Captains Irby and Mangles relate, that while they and their fellow-travellers were examining the ruins and contemplating the sublime scenery of Petra, "the screaming of the *eagles, hawks, and owls*, who were soaring above their heads in considerable numbers, seemingly annoyed at our approaching their lonely habitation, added much to the singularity of the scene." While the screaming of the eagles, hawks, and owls, which in considerable numbers soared over their heads, was heard in the day-time by one party of travellers, others (Laborde, &c.), who more lately followed them, and remained longer on the spot, relate, in a like incidental manner, that at night the *screech-owl* was heard above the rest. When Dr Wilson and his companions lodged among the ruins of Petra, they "enjoyed the midnight concert of both owl and owlet. Among the birds which we noticed, or which the Fellahin told us are to be found there, or in the neighbourhood, are the eagle, ossifrage (akab), kite, hawk, great owl, small owl, and raven,—the partridge and the pterocles, and the kifud,"¹ &c. "One traveller (quoted by Dr Wilson,) "states, that there is abundant evidence of the complete fulfilment of the prophecies against Edom, without descending to minute and literal details, &c. and

¹ Lands of the Bible, vol. ii. p. 337.

that he neither saw nor heard the screech-owl." The bird of night, if undisturbed, may keep within its court by day; and sleep may seal up the ears against its loud cry by night. But the same witness also states, that he observed "some white vultures, which were generally seen in pairs, soaring above the valley, or perched upon the rocks." *It shall be a court for owls. The screech-owl also shall rest there, and find for herself a place of rest. There shall the great-owl make her nest, and lay and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate, or, according to the strictest literality, "in pairs."*

At Petra we saw as well as heard eagles, vultures, and owls. Several of the last were scared in the day-time from their nests, as the author passed some of the excavations, and he saw at once at least two different species, one of which was very large. Of eagles and vultures, or other ravenous birds, there are, as of owls, different species. And as each or any of these is known to man, and can be distinguished even at night, or when unseen, by its peculiar scream; so, now that the cry of a wild beast, or the sound of a reptile, or the screaming of a bird of prey, are the only forms or signs of recognition among the tenants of the capital of Edom, it is thus that *they are gathered together, every one with her mate.*

The wild beasts of the desert shall also meet with the wild beasts of the island. The prediction imports, that wild beasts of different kinds would meet in Idumea. Of all the wonderful circumstances attached to the history, or pertaining to the fate of Edom, there is one which is not to be ranked among the least in singularity, that bears no remote application to the prefixed prophecy, and that ought not, perhaps, to

pass here unnoted. It is recorded in an ancient chronicle, that the emperor Decius caused fierce lions and lionesses to be transported from [the deserts of] Africa to the borders of Palestine and Arabia, in order that, propagating there, they might act as an annoyance and a barrier to the barbarous Saracens.¹ Between Arabia and Palestine lies the doomed and execrated land of Edom. And to this day, those who ought to be most versant of this fact, testify that the wild beasts of the desert are to be found in Edom. The sheikh and his brother who accompanied Mr Cory, assured him that both lions and leopards are often seen in Petra, and hills immediately beyond it, but that they never descend into the plain beneath. Mr Cory was of opinion that by leopards they meant ounces, "but the lion, from their description, could not be mistaken." More definite evidence may now be adduced. "The *wild goat* and the *wild boar*, we were informed," says Dr Wilson, "are to be found in the locality. The other mammalia of the place (Petra) and the neighbourhood, according to the Fellahin, besides the *hedge-hog* and *porcupine*, above alluded to, are the *fox*, *wolf*, *jackal*, *hyena*, *lynx*, *leopard*, hare, weebur, or coney, jerboa, &c. We were told that the lion is found in Wadi Hamad."² The names of the wild beasts which, without putting any leading question, we obtained at Petra, as known there, and frequenting its vicinity, were the wild boar, fox, leopard, jackal, wild cat, and wolf. *The wild beasts of the desert meet there with the wild beasts of the island.*

¹ Ὁ αὐτὸς Δεικίος βασιλεὺς ἡγαγεν ἀπὸ τῆς Αἰθιοπίας λέοντας φοβερούς καὶ λαίνας, καὶ ἀπέλυσεν εἰς τὸ λιμνιτὸν ἀνατολῆς ἀπὸ Ἀραβίας καὶ Παλαιστίνης ἕως τοῦ Κιρκισίου Καστροῦ, πρὸς τὸ ποιῆσαι γενεὰν διὰ τοὺς βαρβάρους Σαρακηνούς. (Chronicon Alexandrinum, ad. an. C. 358. Relandi Palæstina, p. 97.)

² Lands of the Bible, vol. ii. p. 379.

The satyr shall cry to his fellow. The satyr is entirely a fabulous animal. The word (*soir*) literally means *a rough hairy one*: and, like a synonymous word in both the Greek and Latin languages which has the same signification, has been translated both by lexicographers and commentators, *the goat*.¹ Parkhurst says, that, in this sense, he would understand this very passage: and Lowth distinctly asserts, without assigning to it any other meaning, that “the word originally signifies *goat*.”² Such respectable and well-known authorities have been cited, because their decision must have rested on criticism alone, as it was impossible that their minds could have been biassed by any knowledge of the fact in reference to Edom. It was their province, and that of others, to illustrate its meaning: it was Burckhardt’s, however unconsciously, to bear, from ocular observation, witness to its truth. “In all the wadys south of the Modjel and El Asha,” (pointing to Edom,) “large herds of mountain-goats are met with. They pasture in flocks of forty and fifty together.”³ *They dwell there.*

The only other animals specified in prophecy are, according to the English translation, the cormorant and the bittern,—in the original, the *kaat* (קאת), and the *kiphod* (קיפוד). The similarity of the name with that of the *katta*, mentioned by Burckhardt as abounding in immense numbers in *Shera* (Mount Seir), as in other districts of Syria, induced the writer from the first to believe that it

¹ “So the Greek *τραγος*, a he-goat, is from *τραχυς*, rough, on account of the *roughness* of his hair, and the Latin *hircus*, a he-goat, for *hirtus*, rough.” (Parkhurst’s *Lexicon*.)

² Lowth assigns the reason why the word is translated *satyr*; it is supposed that evil spirits of old time appeared in the shape of goats, as the learned Bochart has proved. (Isa. xiii. 21.)

³ Burckhardt’s *Travels in Syria*.

was identical with the *kaath*, which is sometimes written *kata*.¹ The opinion was embraced by several learned writers; but has been recently controverted, as it is said that "the Arabic and Hebrew names do not agree." Nothing of questionable accuracy can stand as evidence. And of this animal, be what it may, it may yet be said, as but lately of all, "Seek ye out of the book of the Lord, and read; no one of these shall fail." While in Petra the author of these pages noted the names of the birds from the native Arabs, whenever he heard any of them crying to its mate, as the bird was seen, and the cry clearly distinguished from the others. Once, but only once, while an Arab of the country was with him, on thus asking the name of a bird as its single cry was heard, the answer at once was, the *kaat*, as the original Hebrew word is usually pronounced. He listened attentively to catch the sound a second time, but in vain. Whether the bird was the *kattu* of the Arabs, he did not know. And this only can he say, that the cry of the *kaat* may be heard among the cliffs of Petra. The subject is yet open to farther inquiry.²

¹ Onkel. Simon. Lex. p. 1393.

² Not having marked the peculiar cry of the *kaat* with sufficient distinctness, when only once he heard it, nothing but a *merely conjectural* remark may here be made by the author, viz. that its *cry*—like that of *wa wee*, or jackal,—may possibly be such as to identify it, from its similarity to the name. Anxious to obtain farther proof on this as on other matters, after being four days in Petra, he offered L.20 to the Arab sheikh who conducted us thither, to stop a single day longer,—but in vain, from the dread of an attack by hostile Arabs. He entirely agrees with Count Portalis and Lord Lindsay, and others, who have also visited it, that "weeks" would be necessary for sufficiently and satisfactorily exploring Petra, with its ravines and vicinity. The rest of *Mount Seir*, except the small portion passed through by more recent

The *kifud* seems to identify itself with the kiphud, (porcupine or hedgehog) which we were told by the Fellahin, as was also Dr Wilson, is found in the neighbouring valleys, though not in Petra. The place *divided unto* these various animals, is not any special spot, but the land of Idumea. But if they be in Petra, its capital, though not exclusively there, or in any other portion of the land, they are *found* within it.

But the evidence respecting all the animals specified in the prophecy, as the future possessors of Edom, may not be yet complete. And the command still stands, for those of future generations no less than of the present, *Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate.—He hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.* Yet recent as the disclosure of any information respecting them has been,—and offered, as in these pages it has been for the first time, for the consideration of every candid mind, the positive terms and singleness of object of the prophecies themselves, and the undesigned and decisive evidence first given to the facts, are surely enough to show how greatly these several specific predictions and their respective facts exceed all possibility of their being the word or the work of man, and how clearly there may be discovered in them all, if sight itself be conviction, the credential of inspiration, and the operation of HIS hands, to whose prescience futurity is open,—to whose power

visitants to Petra, has not yet been traversed and described by any others, so far as known to the writer, since Burckhardt and Irby and Mangles travelled from Kerack to Petra.

all nature is subservient,—and “whose mouth it hath commanded, and whose spirit it hath gathered them.”

Noted as Edom was for its terribleness, and possessed of a capital city, from which even a feeble people could not easily have been dislodged, there scarcely could have been a question, even among its enemies, to what *people* that country would eventually belong. And it never could have been thought of by any native of another land, as the Jewish prophets were, nor by any uninspired mortal whatever, that a kingdom, which had previously subsisted so long, (and in which princes ceased not to reign, commerce to flourish, and “a people of great opulence” to dwell for more than six hundred years thereafter,) would be finally extinct, that all its cities would be for ever desolate, and, though it could have boasted, more than any other land, of indestructible habitations for men, that their *habitations* would be *desolate*; and that certain *wild animals*, mentioned by name, would, in different manners and degrees, possess the country from generation to generation.

There shall not be any remaining of the house of Esau. Edom shall be cut off for ever. The aliens of Judah ever look with wistful eyes to the land of their fathers; but no Edomite is now to be found to dispute the right of any animal to the possession of it, or to banish the owls from the temples and tombs of Edom. But the house of Esau did remain, and existed in great power, till after the commencement of the Christian era, a period far too remote from the date of the prediction for their subsequent history to have been foreseen by man. The Idumeans were soon after mingled with the Nabatheans.

¹ Origen, lib. iii. in Job.

And in the third century, their language was disused, and their very name, as designating any people, had utterly perished; and their country itself having become an out-cast from Syria, among whose kingdoms it had long been numbered, was united to Arabia Petræa. Though the descendants of the twin-born Esau and Jacob have met a diametrically opposite fate, the fact is no less marvellous and undisputed, than the prediction in each case is alike obvious and true. While the posterity of Jacob have been “dispersed in every country under heaven,” and are “scattered among all nations,” and have ever remained distinct from them all, and while it is also declared that “a full end will never be made of them;” the Edomites, though they existed as a nation for more than seventeen hundred years, *have*, as a period of nearly equal duration has proved, *been cut off for ever*; and while Jews are in every land, *there is not any remaining*, so far as known, on any spot on earth, *of the house of Esau*.

Idumea, in aid of a neighbouring state, did send forth on a sudden, an army of twenty thousand armed men,—it contained many towns and villages long after the Christian era,—successive kings and princes reigned in Petra,—and magnificent tombs and temples, whose empty chambers and naked walls of wonderful architecture still strike the traveller with amazement, were constructed there, at a period unquestionably far remote from the time when it was given to the prophets of Israel to tell, that the house of Esau was to be cut off for ever, that there would be no kingdom there, and that wild animals would possess Edom for a heritage. And so despised is Edom, and the memory of its greatness lost, that there is no record of antiquity that can so clearly show us what once it was, in the days of its power, as we can now read in

the page of prophecy, its existing desolation. But in that place where kings kept their court, and where nobles assembled, where manifest proofs of ancient opulence are concentrated, where princely mausoleums and temples retaining their external grandeur, but bereft of all their splendour, still look as if "fresh from the chisel,"—even there no man dwells, it is given by lot to birds, and beasts, and reptiles; it is a "court for owls," and scarcely are they ever frayed from their "lonely habitation" by the tread of a solitary traveller from a far distant land, among deserted dwellings and desolated ruins.

Hidden as the history and state of Edom have been for ages, every recent disclosure, being an echo of the prophecies, amply corroborates the truth, that the word of the Lord does not return unto him void, but ever fulfils the purpose for which he hath sent it. But the whole of its work is not yet wrought in Edom, which has farther testimony in store; and while the evidence is not yet complete, so neither is the time of the final judgments on the land yet fully come. Judea, Ammon, and Moab, according to the word of prophecy, shall revive from their desolation, and the wild animals who have conjoined their depredations with those of barbarous men, in perpetuating the desolation of these countries, shall find a refuge and undisturbed possession in Edom, when the year of recompenses for the controversy of Zion being past, it shall be divided unto them by line, when they shall possess it for ever, and from generation to generation shall dwell therein. But without looking into futurity, a retrospect may here warrant, before leaving the subject, a concluding clause.

That man is a bold *believer*, and must with whatever reluctance, forego the name of *sceptic*, who possesses such

redundant credulity as to think, that all the predictions respecting Edom, and all others recorded in Scripture, and realized by facts, were the mere hap-hazard results of fortuitous conjectures. And he who thus, without reflecting how incongruous it is to "strain at a gnat and swallow a camel," can deliberately, and with an unruffled mind, place such an opinion among the articles of his faith, may indeed be pitied by those who know in whom they have believed, but, if he forfeit not thereby all right of ever appealing to reason, must at least renounce all title to stigmatize, in others, even the most preposterous belief. Or if such, after all, must needs be his philosophical creed, and his rational conviction! what can hinder him from believing also that other chance words—such as truly marked the fate of Edom, but more numerous and clear, and which, were he to "seek out and read," he would find in the self-same "book of the Lord,"—may also prove equally true to the spirit, if not to the letter, against all the enemies of the gospel, whether hypocrites or unbelievers? May not his belief in the latter instance be strengthened by the *experience* that many averments of Scripture, in respect to times then future, and to facts then unknown, have already proved true? And may he not here find some analogy, at least, on which to rest his faith, whereas the conviction which in the former case he so readily cherishes, is totally destitute of any semblance whatever to warrant the possibility of its truth? Or is this indeed the sum of his boasted wisdom, to hold to the conviction of the fallacy of all the coming judgments denounced in Scripture till "experience," personal though it should be, prove them to be as true as the past, and a compulsory and unchangeable but unredeeming faith be grafted on despair? Or if less

proof can possibly suffice, let him timely read and examine, and disprove also, all the credentials of revelation, before he account the believer credulous, or the unbeliever wise; or else let him abandon the thought that the unrepentant iniquity and wilful perversity of man, and an evil heart of unbelief (all proof derided, all offered mercy rejected, all meetness for an inheritance among them that are sanctified unattained, and all warning lost,) shall not finally forbid that Edom stand alone, the seared and blasted monument of the judgments of heaven.

A word may here be spoken even to the wise. Were any of the sons of men to be uninstructed in the fear of the Lord, which is the beginning of wisdom, and in the knowledge of his word, which maketh wise unto salvation, and to be thus ignorant of the truths and precepts of the gospel, which should all tell upon every deed done in the body; what in such a case, if all their superior knowledge were unaccompanied by religious principles, would all mechanical and physical science eventually prove, but the same, in kind, as the wisdom of the wise men of Edom? And were they to perfect in astronomy, navigation, and mechanics, what, according to Sir Isaac Newton, the Edomites began, what would the moulding of matter to their will avail them, as moral and accountable beings, if their own hearts were not conformed to the Divine will; and what would all their labour be at last, but strength spent for nought? For were they to raise column above column, and again to hew a city out of the cliffs of the rock, let but such another word of that God, whom they seek not to know, go forth against it, and all their mechanical ingenuity and labour would just end in forming—that which Petra is, and which Rome itself is destined to be—“a cage of every unclean and

hateful bird." The experiment has already been made; it may well and wisely be trusted to as much as those which mortals make; and it is set before us that, instead of provoking the Lord to far worse than its repetition in personal judgments against ourselves, we may be warned by the spirit of prophecy, which is the testimony of Jesus, to hear and obey the words of Him—*even of Jesus, who delivereth from the wrath to come.* For how much greater than any degradation to which hewn but unfeeling rocks can be reduced, is that of a soul, which while in the body might have been formed anew after the image of an all-holy God, and made meet for beholding his face in glory,—passing from spiritual darkness into a spiritual state where all knowledge of earthly things shall cease to be power,—where all the riches of this world shall cease to be gain,—where the want of religious principles and of Christian virtues shall leave the soul naked, as the bare and empty dwellings in the clefts of the rocks—where the thoughts of worldly wisdom, to which it was inured before, shall haunt it still, and be more unworthy and hateful occupants of the immortal spirit, than are the *owls* amid the palaces of Edom—and where all those sinful passions, which rested on the things which were seen shall be like unto the *dragons* which have Edom for their *habitation*,—when *dust shall be the serpent's meat*, and he *that is unjust* shall be *unjust still*, and he *that is filthy*, shall be *filthy still*; and he *that is righteous* shall be *righteous still*; and he *that is holy* shall be *holy still*.

But, in very faithfulness, there may well be here a word for professing believers, as well as for avowed sceptics. It is near at hand, and not afar off, when Edom is the theme. Let it not be man's but the Lord's. "Where-

as Edom saith, *We are impoverished, but we will return and build the desolate places, thus saith the Lord of hosts, they shall build, but I will throw down; and they shall call them the border of wickedness, and the people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord shall be magnified from the border of Israel. A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests that despise my name. And ye say, wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person, saith the Lord of hosts, &c. From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.*"¹

NOTE.

Only of recent years have the minds of men been turned towards Edom; and after the lapse of many ages, European travellers have visited it again. It now stands forth as a witness for the Holy One of Israel. But its testimony is not yet exhausted. Forgotten and despised as it long has been—it may be that now at last it has attracted the attention of the world—that the *nations* may be prepared to hear the Divine invocation to them, to regard what has there yet to be done, or to the judgments of which even desolate Edom shall be the appointed place—in the year of recom-

¹ Malachi i. 4-8, 11.

penses for the controversy of Zion—after which the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.¹ The word of the Lord is that of the Eternal, with whom one day is as a thousand years, and a thousand years as one day. Three thousand three hundred years have passed away since the first predictions, in which Mount Seir was included, or Edom was involved, that have respect to times yet future, were recorded or uttered by Moses, or by Balaam. “*I will set thy bounds from the Red Sea, even unto the sea of the Philistines, and from the desert unto the river.*”² He took up his parable and said—I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. *And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly.*³ Out of Israel shall come he that shall have dominion, &c.” Later prophets also testified,—“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old: *that they may possess the remnant of Edom, and of all the heathen that are called by my name, saith the Lord that doeth this.*”⁴ But upon Mount Sion shall be deliverance, and there shall be holiness; and the house of Israel shall possess their possessions. And they of the south, shall possess the mount of Esau, and they of the plain the Philistines, &c. And saviours shall come up on Mount Zion to judge the Mount of Esau: and the kingdoms shall be the Lord’s.”⁵ “Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate.”⁶

These predictions speak unequivocally,—if read literally, as others have been literally fulfilled,—of a time yet future, and of things that are yet to come to pass. *The vision, like every other, is for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold his soul which is lifted up is not upright in him: but the just shall live by his faith.*”⁷ Let it here suffice to say, that desolate as Edom is, the desolation of desolations, according to the Hebrew idiom, or the most desolate of all these deserted lands—

¹ Isaiah xxxv. 1.² Numbers xxiii. 31.³ Ibid. xxiv. 15–19.⁴ Amos ix. 11, 12.⁵ Obadiah 17, 19, 21.⁶ Ezek. xxxv. 14.⁷ Habakkuk ii. 3, 4.

alone *bare* as the Lord has *made it*, while withered herbs, or briars, thorns, and thistles, or else luxuriant pasturage, everywhere cover the desolated lands of Israel, Ammon, and Moab,—there still are signs to show that there may be a *remnant of Edom* capable of being the *possession* of the people for whom it is destined by the Lord. Though in the words of Burckhardt, all the country between Maan and Akaba, as well as between Maan and the plains of the Hauran, may with great propriety be called a stony desert, it is yet *susceptible of culture*, and in many places overgrown with wild herbs, as many traces of towns and villages show that it must once have been thickly inhabited. The valley of Ghoeyr, a large rocky and uneven basin, which divides on the north the district of Djebal, or Gabalene, from that of Djebal Shera, or Mount Seir, is famous for excellent pasturage, produced by its numerous springs, and has become in consequence a favourite place of encampment for all the Bedouins of Djebal and Shera.¹ Shobak, “the principal place in Djebal Shera,” where about a hundred Arab families had built their houses, or pitched their tents, in an old castle of Saracenic construction, is (A.D. 1812) surrounded by gardens and olive plantations.² Though “Maan (Teman) is situated in the midst of a rocky country not capable of cultivation,” yet “the pomegranates, apricots, and peaches of Maan are of the finest quality.” The slopes of the mountain near the village of Eldjy, are formed into artificial terraces, which, when visited by Burckhardt, were covered with corn fields and plantations of fruit trees, though less fruitful, when seen by more recent travellers. In the history of the Crusades by William of Tyre, quoted by Lord Lindsay, it is related that, in the twelfth century, the country near Petra was covered with olive trees, to which the crusaders set fire, ere the Moslems surrendered. “The Refaya Bedouins—who have the reputation,” says Burckhardt, “of being very daring thieves, and the Arabs Saoudyne, in Mount Seir, are Fellahin, or cultivators. The former, who had about sixty tents, the latter twice as many, had corn fields and vineyards, and dried large quantities of grapes.” Most desolate as Edom is—though not now a tenth nor a hundredth part of what it was—there may yet—susceptible of culture as it partly is,—be a larger *remnant* at last for a *possession* to the seed of Jacob.

¹ Burckhardt, pp. 110, 114.

² Ibid. p. 416.

Bozrah is a name which, as well as Selah, has its place in unfulfilled as well as in accomplished prophecies. Some have supposed it to be Bozrah of the Hauran; but the lands both of Moab and Ammon lay between that city and Mount Seir. The Bozrah of Edom seems, with incomparably greater propriety, to be identified with *Beszeyra*, of which the ruins show that it was, "in ancient times, a considerable city."¹ Of late years a tower was built there by the Arabs Howeytat; after the erection of which the inhabitants of Omeda, now a ruined village, three or four hours to the north of it, removed to *Beszeyra*, which was a village of about fifty houses, when visited by Burckhardt. It thus exists—or existed—again as an inhabited place. And mean as it may seem, it is still said of Bozrah in the book of the Lord, in reference to the *treading of the wine press*, the day of vengeance, the year of his redeemed, "Who is this that cometh from *Edom*, with dyed garments from *Bozrah*? this that is glorious in his apparel, travelling in the greatness of his might? I that speak in righteousness, mighty to save."—The day will declare it. But, as thus it is written, though not thus alone,—the time may not yet be past in which men shall say, *The Lord will be magnified from the border of Edom*. But the illustration of such prophecies pertains to another theme, as they point to another time.

Burckhardt, p. 407.

CHAPTER IX.

PHILISTIA.

THE land of the Philistines bordered on the west and south-west of Judea, and lies on the south-east of the Mediterranean sea. It lay within the allotted borders of the tribe of Judah, *Ekron, with her towns and villages. From Ekron even unto the sea, all that lay near Ashdod with their villages. Ashdod, with her towns and villages, unto the river of Egypt, and the great sea, and the border thereof.*¹ When Joshua was old and stricken in years, *all the borders of the Philistines were included in the very much land that remained to be possessed,—five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites.*² After the days of Joshua and of the elders that outlived him, when the tribes of Israel forsook the Lord God of their fathers, all these were numbered among their enemies that were left to try the Israelites, and to be thorns and scourges in their sides, until they should perish from off the good land which the Lord their God had given them. That such the Philistines were age after age, the Scriptural history of Israel amply shows.

The land of the Philistines retains to this day its *natural* fertility as in ancient times. Nowhere through Syria

¹ Josh. xv. 45-47.

² Ibid. xiii. 1-3.

is the land more rich, the soil more deep, or finer gleanings left, than in the land of Philistia, north of Gaza. Long after the Christian era it possessed a very numerous population, and strongly-fortified cities; and in the comparatively recent period of the twelfth century, Ashkelon was one of the strongest fortresses of Syria, the last that the crusaders took, as it long resisted all their hosts. No human probability could possibly have existed in the days of the prophets, or at a far later age, of its eventual desolation. But as now explored, long after the days of its grandeur and glory are gone, it belies every promise which the fertility of the soil, and the excellence both of its climate and soil gave, for many preceding centuries, of its permanency as a rich and well-cultivated region. *The gods of the Philistines* that led Israel astray are forgotten: they have all fallen, as did Dagon before the ark of the Lord. But the land where their worship was established, responds to the word of the only living and true God, and takes its appointed place among the witnesses that testify how He *only* is the Lord, who was, and is, and shall be, the God of Israel. It harboured for century after century the enemies of the people whom He chose as his own; but the voice of prophecy, which was not silent respecting it, proclaimed the fate that awaited it, in terms as contradictory, at the time, to every natural suggestion, as they are descriptive of what Philistia now actually is—and *whose* it yet shall be.

Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore thus saith the Lord God; Behold I will stretch out my hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast. And I will execute

vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them.¹—The Lord will spoil the Philistines, the remnant of the country of Caphtor. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing that the Lord hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it.² Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof. I will send a fire upon the wall of Gaza, which shall devour the palaces thereof: and I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.³ For Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up. Woe unto the inhabitants of the sea-coast, the nation of the Cherethites! the word of the Lord is against you. O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity.⁴—The king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in

¹ Ezek. xxv. 15–17.² Jer. xlvii. 4–7.³ Amos i. 6, 7, 8.⁴ Zeph. ii. 4–7.

*Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more; for now have I seen with mine eyes.*¹

These are the words of the *eternal Spirit*, by whose inspiration all Scripture was given; and they have thus respect to the future—as still it is—even as they tell of the past and depict the present. Volney may continue, as in all former editions, to be the leading witness; and the daguerreotype may complete the proof.

The land of the Philistines was to be destroyed. It partakes of the general desolation common to it with Judea and other neighbouring states. But its aspect presents some existing peculiarities, which travellers fail not to particularize, and which, in reference both to the state of the country, and the fate of its different cities, the prophets failed not to discriminate as justly as if their description had been drawn both with all the accuracy which ocular observation, and all the certainty which authenticated history could give. And the authority, so often quoted, may here again be appealed to. Volney (though, like one who in ancient times was instrumental to the fulfilment of a special prediction, “he meant not so, neither did his heart think so,”) from the manner in which he generalizes his observations, and marks the peculiar features of the different districts of Syria, with greater acuteness and perspicuity than any other travel-

¹ Zech. ix. 5–8.

ler whatever, is the ever-ready purveyor of evidence in all the cases which came within the range of his topographical description of the wide field of prophecy; while, at the same time, from his known, open, and zealous, hostility to the Christian cause, his testimony is alike decisive and unquestionable; and the vindication of the truth of the following predictions may safely be committed to this redoubted champion of infidelity.

The sea-coast shall be dwellings and cottages for shepherds, and folds for flocks. The remnant of the Philistines shall perish. Baldness is come upon Gaza; it shall be forsaken. The king shall perish from Gaza. Ashkelon shall be a desolation; it shall be cut off with the remnant of the valley; it shall not be inhabited. “In the plain between Ramla and Gaza,” (the very plain of the Philistines along the sea-coast) “we met with a number of villages, badly built of dried mud, and which, like the inhabitants, exhibit every mark of poverty and wretchedness. The houses, on a nearer view, are only so many huts (cottages) sometimes detached, at others ranged in the form of cells, around a court-yard, enclosed by a mud wall. In winter, they and their cattle may be said to live together, the part of the dwelling allotted to themselves being only raised two feet above that in which they lodge their beasts—(*dwellings and cottages for shepherds, and folds for flocks.*) Except the environs of these villages, *all the rest of the country is a desert*, and abandoned to the Bedouin Arabs, who feed their flocks on it.”¹ *The remnant shall perish: the land of the Philistines shall be destroyed that there shall be no inhabitant, and the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.*

¹ Volney's Travels, vol. ii. pp. 335, 336.

“The ruins of white marble sometimes found at Gaza, prove that it was formerly the abode of luxury and opulence. It has shared in the general destruction; and, notwithstanding its proud title of the capital of Palestine, it is now no more than a defenceless village,” (*baldness has come upon it,*) “peopled by, at most, only two thousand inhabitants.”¹ *It is forsaken and bereaved of its king.* “The sea-coast, by which it was formerly washed, is every day removing farther from the *deserted ruins* of Ashkelon.”² *It shall be a desolation. Ashkelon shall not be inhabited.* “Amidst the various *ruins*, those of Ezdoud (Ashdod,) so powerful under the Philistines, are now remarkable for their scorpions.”³

Although the Christian traveller must yield the palm to Volney,⁴ as the topographer of prophecy, and although supplementary evidence be not requisite, yet a place is here willingly given to the following just observations.

“Ashkelon was one of the proudest satrapies of the lords of the Philistines; now there is not an inhabitant within its walls; and the prophecy of Zechariah is fulfilled. The king shall perish from Gaza, and Ashkelon shall not be

¹ Volney's Travels, vol. ii. p. 340. ² Ibid. 338. ³ Ibid.

⁴ Had Volney been a believer; had he “sought out of the book of the Lord and read;” and had he applied all the facts which he knew in illustration of the prophecies, how completely would he have proved their inspiration! But it is well for the cause of truth, that such a witness was himself an unbeliever; for his evidence, in many an instance, comes so very close to the predictions, that his testimony in the relation of positive facts would have been utterly discredited, and held as purposely adapted to the very words of prophecy, by those who otherwise lent a greedy ear to his utterance of some of the wildest fancies and most gross untruths that ever emanated from the mind of man, or ever entered into a deceitful heart. He who so artfully could pervert the truth, falls the victim of facts stated by himself.

inhabited. When the prophecy was uttered, both cities were in an equally flourishing condition; and nothing but the prescience of Heaven could pronounce on which of the two, and in what manner the vial of its wrath should be poured out. Gaza is truly without a king. The lofty towers of Ashkelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator! Hath he said, and shall he not do it? The oracle was delivered by the mouth of the prophet more than five hundred years before the Christian era, and we behold its accomplishment eighteen hundred years after that event."

Cogent and just as the reasoning is, the facts stated by Volney give wider scope for an irresistible argument. The fate of one city is not only distinguished from that of another; but the varied aspect of the country itself, the dwellings and cottages for shepherds in one part, and that very region named, the rest of the land destroyed and uninhabited, a desert, and abandoned to the flocks of the wandering Arabs; Gaza, bereaved of a king, a defenceless village, destitute of all its fortifications, Ashkelon, a desolation, and without an inhabitant—form in each instance a specific prediction, and a recorded fact, and present such a view of the existing state of Philistia, as might render it difficult to determine, from the strictest accordance that prevails between both, whether the inspired penman, or the defamer of Scripture, gives the more vivid description. Nor is there any obscurity whatever, in any one of the circumstances, or in any part of the proof. The coincidence is too glaring, even for wilful blindness not to discern; and to all, the least versed in general history, the priority of the predictions to the events is

¹ Richardson's Travels, vol. ii. p. 204.

equally obvious. And such was the natural fertility of the country, and such was the strength and celebrity of the cities, that no conjecture possessing the least shadow of plausibility can be formed in what manner any of these events could possibly have been thought of, even for many centuries after "the vision and prophecy" were sealed. After that period, Gaza defied the power of Alexander the Great, and withstood for two months a hard-pressed siege. The army, with which he soon afterwards overthrew the Persian empire, having there, as well as at Tyre, been checked or delayed in the first flush of conquest, and he himself having been twice wounded in desperate attempts to storm the city, the proud and enraged king of Macedon, with all the cruelty of a brutish heart, and boasting of himself as a second Achilles, dragged at his chariot-wheels the intrepid general who had defended it, twice around the walls of Gaza.¹ Ashkelon was no less celebrated for the excellence of its wines, than for the strength of its fortifications.² And of Ashdod, it is related by an eminent ancient historian, not only that it was a great city, but that it withstood the longest siege recorded in history, (it may almost be said, either of prior or of later date,) having been besieged for the space of twenty-nine years by Psammetticus, king of Egypt.³ Strabo, after the commencement of the Christian era, classes its citizens among the chief inhabitants of Syria. Each of these cities, Gaza, Ashkelon, and Ashdod, was the see of a bishop, from the days of Constantine to the invasion of the Saracens. And, as a decisive proof of their existence as cities, long subsequent

¹ Quintus Curtius, lib. iv. cap. xxvi.

² Relandi Palæstina, pp. 341, 586.

³ Herodot. Hist. lib. ii. cap. clvii.

to the delivery of the predictions, it may further be remarked, that different coins of each of these very cities are extant, and are copied and described in several accounts of ancient coins.¹ The once princely magnificence of Gaza is still attested by the "ruins of white marble;" and the house of the present Aga is composed of fragments of ancient columns, cornices, &c.; and in the court-yard, and immured in the wall, are shafts and capitals of granite columns.²

In short, *cottages for shepherds, and folds for flocks*, partially scattered along the *sea-coasts*, are now truly the best substitutes for populous cities, that the once powerful realm of Philistia can produce; and the *remnant* of that land, which gave titles and grandeur to the lords of the Philistines, *is destroyed*. *Gaza*, the chief of its satrapies, "the abode of luxury and opulence," now *bereaved of its king, and bald* of all its fortifications, is the defenceless residence of a subsidiary ruler of a devastated province; and, in kindred degradation, ornaments of its once splendid edifices are now bedded in a wall that forms an enclosure for beasts. A handful of men could now take unobstructed possession of that place, where a strong city opposed the entrance and defied for a time the power of the conqueror of the world. The walls, the dwellings, and the people of *Ashkelon* have all perished; and though its name was, in the time of the crusades, shouted in triumph throughout every land in Europe, it is now literally *without an inhabitant*. And the ancient Ashdod, which withstood a siege treble the duration of that of Troy, and thus outrivalled far the boast of Alexander at Gaza, has, in verification of "the word of God, which is sharper than any two-edged sword," been *cut off*, and

¹ Relandi Palest. pp. 595, 609, 797.

² General Straton's MS.

its ruins, or ruined site, in the days of Volney, were famous only for their scorpions.

The wonderful contrast in each particular, whether in respect to the land, or to the cities of the Philistines, is the exact counterpart of the literal prediction; and, having the testimony of Volney to all the facts, and also indisputable evidence of the great priority of the predictions to the events, what more complete or clearer proof could there be, that each and all of these predictions emanated from the prescience of Heaven? And yet, though previously unthought of by the writer, a more complete proof may be given.

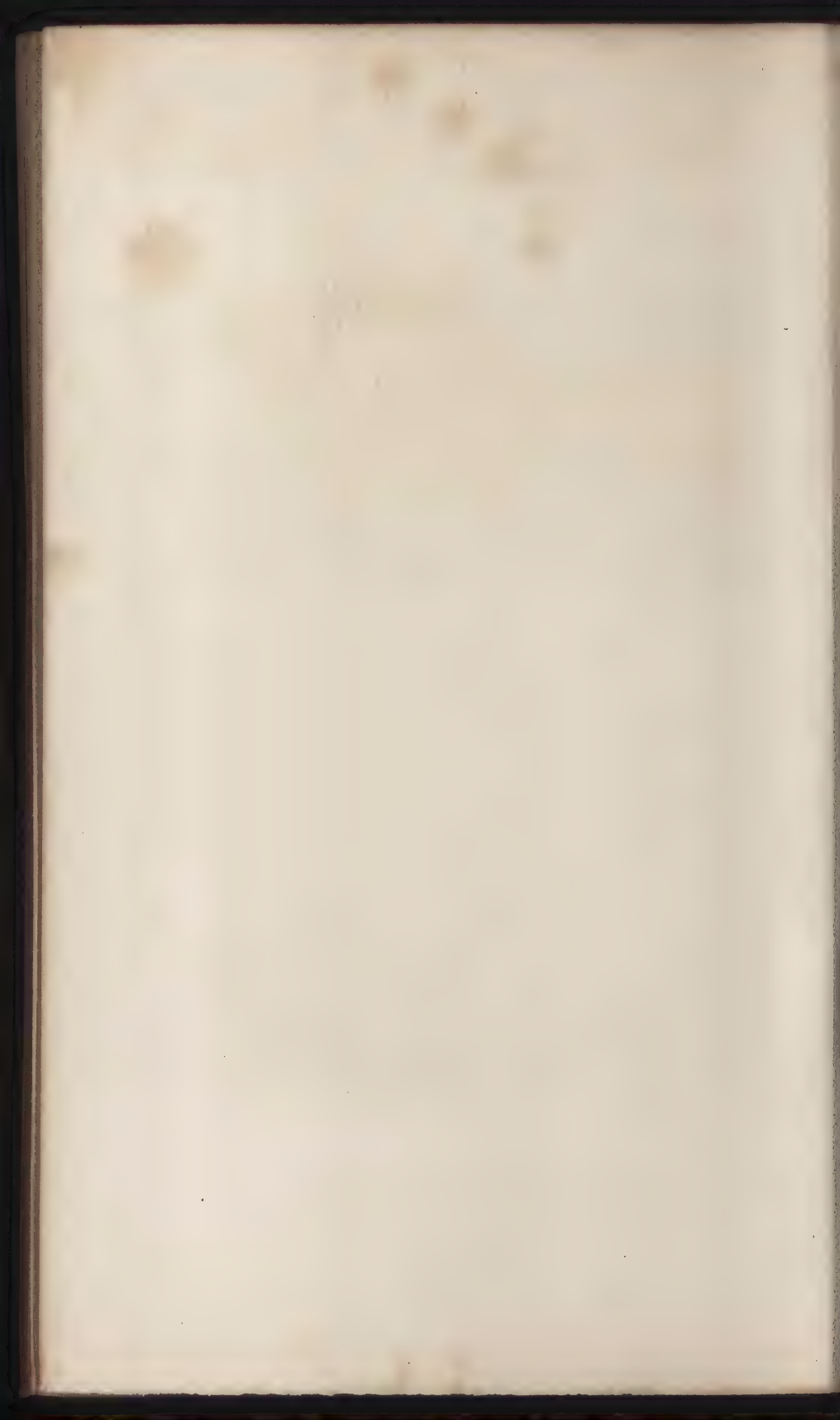
A more precise statement may show how wonderful these predictions are.

Set down by *name*, tenantless as it is, it was long otherwise with Ashkelon than with *many* of the unnamed cities of the land of Israel, of which we never read that they withstood a foe, after the Romans *besieged* the Jews *in all their gates*. A reiterated account need not here be given of the beauty as well as the strength of that celebrated fortress, or of the most famous of its sieges, when it long resisted and repelled the power of the combined hosts of the crusaders by sea and land, and yielded at last on "honourable" terms, when the consuming flames—of which the fuel was laid by the besieged for the destruction of a fort raised against it—made a breach in the wall which proved the death-bed of the assailing Templars. Dismantled and renewed again and again, in the days of Saladin of Egypt and Richard of England, "its fortifications were at length utterly destroyed by Sultan Bibars in the year 1270."¹ But it continued to harbour a Turkish garrison till the beginning of the seventeenth cen-

¹ See Land of Israel, pp. 229, 231, 270, 373-378.

ture. The “deserted ruins” lay undisturbed till Ibrahim Pasha caused a portion of them to be raised for the construction of large barracks in the vicinity, for his army of Syria. The work was stopped when all was ready for its completion. But the space thus cleared was converted into gardens by the inhabitants of a neighbouring village. Upwards of twenty fountains of excellent water, before buried under ruins, were opened up anew; irrigated from which many verdant spots,—formed into gardens, fenced and terraced with stones of houses in which Ascalonites, long of a formidable name, did dwell,—have sprung up among the ruins, intermixed with which were patches of wheat, barley, pulse, tobacco, while fig-trees,—which, as seen in the plate, had not then in early spring put forth their leaves—olives, almonds, and pomegranates, are not wanting where not a man of Ashkelon remains. It has been wholly *uninhabited* beyond the memory of man; and the fortress, for which many kings have contended, is now the defenceless property of the miserable villagers of El-Jura, whom we saw cowering within their own mud huts at the sight of Bedouins. They have never known an inhabitant within the walls of Ashkelon; and when questioned as to the fact, one of them, an aged man, strangely asked the writer, when there last were any. Rival caliphs of Egypt and of Bagdad, and kings from the ends of the earth, have contended for its possession, have conquered and have lost it, while some, like Baldwin II., have besieged it in vain. But when all evanescent conquests are over, the word of the Lord maintains its triumph, and it has still another to achieve. The view is taken from the interior, long crowded with inhabitants; and some of the ruined walls beside the eastern gate are seen, from which fierce combatants issued forth, while proud defiance was





often shouted from the walls. Ashkelon too has its *sanc-
tuaries* that *are desolate*, and a lesser and larger church
have been disclosed to view, when robbed of the stones that
covered their ruins. One of them is about 140 feet in
length, and eighty in breadth; and broken pedestals, cap-
itals, and shafts of columns, show that the church was
elegant as well as spacious, and seem to tell that *there*
once stood the cathedral of Ascalon. Now the bloody
warriors and apostate worshippers are gone. Towers and
temples alike are desolate. But within the few past
years, open fountains that before were closed, and ver-
dant spots, yielding their produce to peaceful labour,
where thorns, and thistles, and wild herbs every where
covered—as they still largely do—the fallen houses of
the proud Ascalonites, have not yet reversed its only
temporary doom; but, like the first appearance of a bud on
a bare fig-tree, like that which the plate exhibits, they may
seem in the visions of hope to show that were all things
else ready, so also are they, for the time when words of
righteous judgment shall give place to those of promised
mercy, and Ashkelon, which at the first lay within the
borders of the tribe of Judah, shall be built again—not
for barracks for Egyptian soldiers—but with *houses* in
which *the remnant of Judah*, returned again, *shall lie down
in the evening*. But to this day the word stands true,
Ashkelon shall not be inhabited. Whether desolate, as
before, or partially cultivated, as of late, the old man
and others said, they had never known an *inhabitant* with-
in it; though immediately *without* its walls, there are, of
recent construction, two or three small houses for watch
towers *during the vintage*, where vines, on the outside,
adorn the else useless wall of Ashkelon, even as *vines*
shall cover the long desolate land, when fortresses shall

cease for ever. *Ashkelon is cut off with the remnant of their valley.*

How long wilt thou cut thyself? O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest, and be still. How can it be quiet? seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore, there hath he appointed it. How long will it be ere the sword be quiet, and be put in the scabbard, and rest, and be still? History cannot yet answer the prophetic question, which the book of the Lord, elsewhere, can alone resolve. But it can fully and clearly tell, that against Ashkelon and against the sea-shore, the Lord, in times now past, did in truth *appoint it*. From the days of the prophets to the present time, the sea-shore of Philistia has often been the battlefield of successive combatants.

In the twelfth century, or about two thousand years after this prophecy of Amos, the *sea-shore* of Philistia was the scene of some of the fiercest battles of the Crusaders. *There* Saladin and his armies were alternately the conquerors and the conquered. *There*, near to *Ashkelon*, the Franks defeated the Moslems with a terrible slaughter; and “pursuing their vanquished foes,” says the chief historian of these wars, “for twelve miles there did not cease to be a continued slaughter of the enemy.”¹ *There* too the last battles of the Crusades were fought, *on the sea-coast where the Lord had appointed the sword*. In the words of Gibbon, “After the surrender of Acre, and the departure of Philip (king of France,) the king of England led the Crusaders to the recovery of the *sea-coast*;—a march of one hundred miles, from Acre to *Ascalon* was a great and perpetual battle of *eleven days*.”²

¹ Hist. Will. Tyr. p. 1010.

² Gibbon, vol. xi. p. 143.

There the sword is not yet put up in its scabbard. From the ruins of Ashkelon the writer saw seven thousand Bedouins—sons of Ishmael, whose hand is against every man, and every man's hand against them—as they were returning from a battle fought with a hostile tribe on the sea-coast of Philistia.

Of the truth of the prophecies concerning tenantless Ashkelon there cannot be a doubt: but a question may arise whether *baldness*, in the full meaning of the word, has come upon Gaza, the only remaining town in Philistia, or whether that city, however fallen from its former greatness, can strictly be said to be *forsaken* if people^d, like the modern town, by 2000 inhabitants. But, as in some other instances, the author has been driven from a comparatively vague or undefined to a strictly *literal* interpretation.

Baldness shall come upon Gaza. It shall be forsaken. The writer, after having unconsciously rested a night on the site of ancient Gaza, as the smoothest place that could be chosen whereon to pitch a tent, was for the first time aware of the literal interpretation of the prophecy, when he saw it on the spot. Detained for a day till camels could be procured, (the plague being then prevalent at Gaza,) the author spent it in traversing the sand hills on which the manifold but minute remains of an ancient city are yet in many places to be seen. Though previously holding to the interpretation given above, and not imagining that any clearer illustration could be given, and ignorant or forgetful at the time of any historical testimony that the site of modern differed from that of ancient Gaza, it was impossible for him to doubt that a city had once stood where innumerable vestiges of it are to be seen. The debris of ruins recognised at first sight by

every traveller in the east as clearly indicating the site of an ancient city, are abundant, but most minute. Innumerable fragments of broken pottery, pieces of glass, (some of which were beautifully painted,) and of polished marble, lie thickly spread in every level and hollow place, at a considerable elevation and various distances, on a space of several square miles. These obvious indications of the site of an ancient city, recurring over a wide extent, are so abundant, that the number of different places in which they profusely lie cannot be reckoned under fifty,—which not unfrequently are surmounted by sand on every side. They generally occupy a level space, far firmer than the surrounding sand, and vary in size from small patches to more open spaces of twelve or twenty thousand square yards. The successive sand hills, or rather the same oblong sand hill, greatly varied in its elevation, and of an undulated surface, throughout which they recur, extends to the west and west south-west from the sea nearly to the environs of the modern Gaza.

Before approaching Gaza, unconscious where the ancient city stood, it might well be asked what is meant by baldness coming upon it. But having traversed the place on which it stood, and beholding it as it rises naked and bare above the plain, the writer could not fail to see that its perfect baldness shows how truly that word of the Lord rests upon it.¹ On his first visit, he looked in vain

¹ Some supplementary evidence may here be adduced, as stated in the Narrative by Messrs Bonar and M'Cheyne.—“Dr Black remained to examine more fully the hills of sand. Dr Keith took the direction of the sea, which is about three miles distant from the modern town, starting the idea, that in all probability these heaps of sand were covering the ruins of ancient Gaza.”—“Returning to our tents, we were now prepared to verify Dr Keith's conclusion, of the truth of which he had been fully satisfied, name-

for any fragment of ruin one cubic foot in size, for any shrub, or plant, or blade of grass, to relieve or interrupt the perfect *baldness* that has come on Gaza. He saw nothing but a jackal freely coursing over its bare surface. The sand of the desert is nowhere more smooth and bare; and the dark spots, where nothing but the vestiges of ruins lie, are so flat and level, that they form no exception to its *baldness*.

Many of the ruins, it may well be imagined, lie buried in the sand; those that remained above the surface have been carried away, and may be found in the close vicinity, imbedded in the walls of houses or court-yards of the comparatively modern town.

Nothing but historical testimony to the fact, that the site of the modern town differed from that of the ancient city, seems requisite to complete the proof that Gaza once flourished where baldness now reigns. And the geographer Strabo, who lived at the commencement of the Christian era, in describing the coast of Syria, records: "Afterwards is the port of Gaza, and at the distance of seven furlongs the city, formerly illustrious, which was destroyed by Alexander, *and remaining desert*."¹ The dis-

ly, that these hills of sand, where we had pitched our tents, really cover the ruins of ancient Gaza. Each of us had found minute fragments of polished marble in the flat hollows between the sand hills, the remains no doubt of 'the palaces of Gaza.' We now saw in a manner we had never done before, that God had literally fulfilled his own word, 'Baldness is come upon Gaza,'—that literally and most remarkably the appearance of *baldness* has come upon Gaza. No spot of verdure, not a single blade of grass did we see upon the sand hills. One solitary tree there was which only served to make the barrenness more remarkable. This barren, bare hill of sand, is the *bald head* of Gaza. How awfully true and faithful are the words of God."—*Narrative*, pp. 136–138.

¹ Εἰθὶ ὁ τῶν Γαζαίων λιμὴν πλῆσιν ὑπέρεκείται δὲ καὶ ἡ πόλις ἐν

tance of seven furlongs from the shore would have occupied the very site of the ancient city, as now seen by its rubbish. But the modern town lies at the distance of nearly three miles, or twenty-four furlongs. Ancient writers, not distinguishing between them, seem sometimes to have confounded the one site with the other. Jerome relates that, in his time, the beginning of the fifth century, scarcely a vestige existed of the ancient city, and that which was then seen, was built in another place, instead of the city which was utterly ruined.¹ In the extracts from ancient authors, whose age is uncertain, edited by Hudson, in the fourth volume of the lesser geographers, distinct mention is made of *new Gaza*, and of *desert Gaza*.² Of the same place (rather than of the road) the apostle Paul speaks, under the same name, of Gaza, which is *desert*. The very appellation it thus received, as recorded or described by Strabo and another Greek geographer, as well as in the Acts of the Apostles, and which most emphatically and truly describes it in one word,³—for no *desert* can be more bare,—shows how *baldness has come upon it*. It is worthy also of remark, as Arrian relates, that the city besieged by Alexander was great, was situated on a height; and that the access to it was very difficult, on account of the height of the sand,⁴—facts precisely applicable to the

ἑπτα σταδίοις, ἔνδοξός ποτε γενομένη, κατεσπασμένη δ' ὑπὸ Αλέξανδρου, και μένουσα ἔρημος. Strabo, tom. ii. p. 1080. Ed. Fal.

¹ Antiquæ civitatis locum vix fundamentorum præbere vestigia, hanc autem quæ nunc cernitur in alio loco, pro illa quæ corruit, ædificatam. Hieron. tom. iii. p. 218.

² Relandi Palestina, tom. i. p. 509.

³ — πολὺς μένουσα" EPHMOΣ. Strabo.

"Η" EPHMOΣ Γάζα. Rel. Pal. tom. i. p. 509.

— ἔῖς Γάζαν. αὕτη ἐστὶν" EPHMOΣ. Acts viii. 26.

⁴ Arrian, lib. ii. 26.

site above described, of ancient, or *desert* Gaza, but not of new Gaza.

Desert and desolate, as it has long been and still lies, not tenanted either by man or beast, *Gaza is forsaken*.

On a second visit to Gaza, the writer more leisurely surveyed the site, and was fully confirmed in the opinion, that the ancient city was entombed in the sand, and that baldness had thus come upon it. In less than a mile from the present town, on a direct line towards the sea, the sand commences, and all vegetation ceases. For more than a mile and a half, in the same direction, the whole space is covered with sand, and in every hollow innumerable diminutive pieces of broken pottery and marble are spread over the surface. About twelve years ago, and for some years previously, attempts were made in various places to cultivate the sand, and hewn stones were everywhere found, where the ground was dug for planting trees, near to the old port, and between it and the modern town. Passing along the shore to the south, we came on the remains of an old wall, which reached to the sea. Ten large massy fragments of wall were imbedded in the sand, or resting on it. A large square building in ruins close by the shore seems to be the remains of some public edifice. At the farther distance of about two miles are fragments of another wall. Four intermediate fountains still exist, nearly entire, in a line along the coast, which doubtless pertained to the ancient port of Gaza. For a short distance inland, the debris is less frequent, as if marking the space between it and the ancient city: but it again becomes plentiful in every hollow. About half a mile from the sea, we saw three pedestals of beautiful marble. And many stones had been taken to

Gaza from a spot near to the sea, where an attempt had been made to form a garden; but where the trees are again partly buried in the sand. There is not a single habitation near it. Holes were still to be seen from which hewn stones had been taken; and the former secretary of Ibrahim Pasha at Gaza, and another native, (Ibrahim Jusef, and Halil Riz Alliah,) stated, that all the way between the present town and the sea, hewn stones of various sizes had been taken out of the sand, and carried to Gaza for building.

The author was not previously aware that hewn stones had been raised out of the sand, or that actual proof could thus be given of what he "imagined" to be the fact, that the ruins of the ancient city were buried in the sand. Positive information and visible proofs of the fact confirmed his previous conjecture.

It thus appears how, as in Volney's days, the ruins of white marble are *found* at Gaza, and also, as stated by General Straton, how the houses of the Aga, &c. were composed of fragments of ancient columns, cornices, &c. On the surface of the sand nothing was left worth taking away, and from beneath it the proofs come forth that where baldness reigns, the royal city stood.

Akir, a small village, has been recently identified as the site of *Ekron*. Some vestiges of the ancient city are still to be seen. But these form not now, as elsewhere throughout the land, a heap of ruins. The ground has been cleared of them; and their chief remains are now found in two or three very small spots, in the midst of ploughed fields. *Ekron has been rooted up.*

The sea-coast of Philistia shall be cottages for shepherds and folds for flocks. Such in fact it now literally is. Along the *shores* of Galilee, Samaria, and Judea,





only three or four villages remain, exclusive of Tyre, Sidon, Acre, and Jaffa. But they are comparatively numerous on the *sea-coast of Philistia*. Volney, as in a previous page, well describes them as they were in his day, sixty years ago, and as they still are, according to the prophetic description, true to the very letter, the "*huts*" are cottages for shepherds, the "court yards," folds for flocks. Witnesses cognizant of predicted truths, can only yield a testimony corresponding to that of the sceptic. "We were much struck by observing how truly 'the sea-coast had become dwellings and cottages for shepherds, and folds for flocks,'—for the hills and vales are so completely pastoral, that from one rising ground we counted ten large flocks and herds."¹ These are driven into the villages at night, for protection from the wild beasts, by the mud-walls that surround them. And the shepherds have their separate cottages and court-yards, or folds, for the black cattle, sheep, and goats that respectively belong to them. The cottages are entered on passing through the fold. Each may be distinguished in the daguerreotype view of the *remnant of Ashdod*, as the former are covered, and the latter open at the top—*folds*, not *stables* such as the ruins of Ammon supply. While the daguerreotype view was taken, the flocks were pasturing on the plain, but some cattle were browsing in the immediate vicinity of the village, beside a sheet of water as seen in the original plate. So lowly is Ashdod now, which of old was one of "the proud satrapies of Philistina," whose lords are gone, as shepherds take their place, that—though the governor of Jaffa, whom we met by the way, ordered an Arab soldier who accompanied us, to tell the sheikh to give us "the best entertainment,"

¹ Narrative, p. 138.

—we preferred, even with the prospect of a rainy night, a canvass tent to the house, or rather cottage, of the humble chief, which, like the rest, could only be entered through a filthy *fold for a flock*.

Yet in that fertile land “only man is vile;”—and incomparably more than in Edom, there is a *remnant* for the children of Israel, which awaits them still, richer than the gleanings of the land that was their own. Bare to perfect baldness as ancient Gaza is, the opposite side of the modern town may challenge any land with its rich grove of olives, (at least three miles in length,) and with that also at a short distance, in the vicinity of Migdol. Though the country, in general, is bare, and trees are clustered around villages alone, yet a solitary tree of the largest size, or three or four standing singly and far between, prove that the whole plain might be enriched anew with fruit trees, as well as the immediate vicinity of the villages. One of the finest crops of wheat which, in either journey, the author saw in Syria, grew under the partial and protecting shade of stately olives in the plains of Gaza. Amidst visible judgments, the lingering remnant of what Philistia was is itself an augury of better things to come in other days; for looking beyond the time in which the sea-coast should be, as it is, dwellings and cottages for shepherds and folds for flocks, the prophet of the Lord, in words as *sure*, immediately adds, *And the coast shall be for the remnant of the house of Judah; they shall feed thereon: in the houses of Ashkelon they shall lie down in the evening: for the Lord their God shall visit them, and turn away their captivity:* and such is the natural fertility of that coast to this day, that, though *Benjamin shall possess Gilead*, Judah need not envy Benjamin.

Such are the prophecies which explicitly and avowedly refer to the land of Judea, and to the surrounding states; and such the very facts which the prophet foretold. The predictions and the proofs of their fulfilment are so numerous, that it is impossible to concentrate them in a single view, without the exclusion of many; and they are, upon a simple comparison, so obvious and striking, that any attempt at their farther elucidation must hazard the obscuring of their clearness, and the enfeebling of their force. There is no ambiguity in the prophecies themselves, for they can bear no other interpretation but what is descriptive of the actual events. There can be no question of their genuineness or antiquity, for the countries whose future history they unveiled contained several millions of inhabitants, and numerous flourishing cities, at a period centuries subsequent to the delivery, the translation, and publication of the prophecies, and when the regular and public perusal of their Scriptures was the law and the practice of the Israelites; and they have only gradually been reduced to their existing state of long-prophesied desolation. There could not possibly have been any human means of the foresight of facts so many and so marvellous; for every natural appearance contradicted and every historical fact condemned the supposition; and nothing but continued oppression and a succession of worse than Gothic desolators,—no government on earth but the Turkish,—no spoliators but the Arabs,—could have converted such natural fertility into such utter and permanent desolation. Could it have been foreseen, that after the lapse of some hundred years, no interval of prosperity or peaceful security would occur throughout many ensuing generations, to revive its deadened energies, or to rescue from uninterrupted desolation one of

the richest, and one of the most salubrious regions of the world, which the greater part of these territories naturally is? Could the present aspect of any country, with every alterable feature changed, and with every altered feature marked, have been delineated by different uninspired mortals, in various ages from 2200 to 3300 years past? And there could not, so far as all researches have hitherto reached, be a more triumphant demonstration, from existing facts, of the truth of manifold prophecies. In reference to the complete *historical* truth of the predictions respecting the successive kings of Syria and Egypt, Bishop Newton emphatically remarks, (as Sir Isaac Newton's observations had previously proved,) that there is not so concise and comprehensive an account of their affairs to be found in any author of these times; that the prophecy is really more perfect than any single history, and that no one historian hath related so many circumstances as the prophet has foretold:¹ so that "it was necessary to have recourse to several authors for the better explaining and illustrating the great variety of particulars contained in the prophecy." The same remark in the same words, may, more obviously and with equal truth, be now applied to the *geographical*, as well as to the historical proof of the truth of prophecy. Judea, which, before the age of the prophets, had, from the uniformity and peculiarity of its government and laws, remained unvaried in a manner and to a degree unusual among nations, has since undergone many convulsions, and has for many generations been unceasingly subjected to reiterated spoliation. And now, after the lapse of more than twenty centuries, travellers see what prophets foretold. Each prediction is fulfilled in all its particu-

¹ Signs of the Times, vol. i. pp. 44-73.

lars, so far as the facts have (and in almost every case they have) been made known. But while the recent discoveries of many travellers have disclosed the state of these countries, each of their accounts presents only an imperfect delineation; and a variety of these must be combined before they bring fully into view all those diversified, discriminating, and characteristic features of the extensive scene, which were vividly depicted of old, in all their minute lines and varied shades, by the pencil of prophecy, and which set before us, as it were, the history, the land, and the people of Palestine.

Judea trodden down by successive desolators,—remaining uncultivated from generation to generation,—the general devastation of the country,—the mouldering ruins of its many cities,—the cheerless solitude of its once happy plains,—the wild produce of its luxuriant mountains,—the land covered with briars and thorns,—the highways waste and untrodden,—its ancient possessors scattered abroad;—the inhabitants thereof depraved in character, few in number, eating their bread with carefulness, or in constant dread of the spoiler or oppressor;—the insecurity of property,—the uselessness of labour,—the poverty of their revenues,—the land emptied and despoiled,—instrumental music ceased from among them,—the mirth of the land gone,—the use of wine prohibited in a land of vines, and the wine itself bitter unto them that drink it;—the cities desolate without inhabitant, and the houses without man;—the fortress ceased,—the forts and towers for dens,—the devastation of the land of Ammon,—the extinction of the Ammonites, the destruction of all their cities,—their country a spoil to the heathen,—and a perpetual desolation:—the desolation of Moab, its cities without any to dwell therein, and no city escaped,—the

valley perished, the plain destroyed,—the wanderers that have come up against it, and that cause its inhabitants to wander,—the manner of the spoliation of the dwellers in Moab, their danger and insecurity in the plain country, and flying to the rocks for a refuge and a home, while flocks lie down among the ruins of the cities—none there to make them afraid,—and the despoiled and impoverished condition of some of its wretched wanderers:—Idumea the scene of an unparalleled desolation,—its cities utterly abandoned and destroyed, of the greater part of them no traces left;—a desolate wilderness, over which the line of confusion is stretched out,—the country bare,—no kingdom there,—its princes and nobles nothing, and empty sepulchres their only memorials,—thistles and thorns in its palaces,—a border of wickedness, and yet greatly despised,—wisdom perished from Teman, and understanding out of the mount of Esau,—abandoned to birds and beasts and reptiles, specified by name,—its ancient possessors cut off for ever, and no one remaining of the house of Esau:—the destruction of the cities of the Philistines,—cottages for shepherds, and folds for flocks, along the sea coasts,—the remnant of the plain destroyed and unoccupied by any fixed inhabitants:—Lebanon ashamed,—its cedars, few and diminutive, now a mockery instead of a praise: and, finally, the different fate of many cities particularly defined,—the long subjection of Jerusalem to the Gentiles;—Samaria desolate, as an heap of the field, or cast down into the valley, and its foundations discovered, all so clearly marked both in the prophecy and on the spot, that they serve to fix its site;—Rabbah-Ammon, the capital of the Ammonites, now a desolate heap, a pasture for camels, and a couching-place for flocks;—the chief

city of Edom brought down—a court for owls—and no man dwelling in it;—Gaza forsaken, and baldness come upon it,—Ashkelon desolate, without an inhabitant,—and Ekron rooted up:—These are all ancient prophecies, and these are all present facts, which form of themselves a phalanx of evidence which all the shafts of infidelity can never pierce.

Though the countries included in these predictions comprehend a field of prophecy extending over upwards of one hundred and twenty thousand square miles, the existing state of every part of which bears witness of their truth; yet the prophets, as inspired by the God of nations, foretold the fate of mightier monarchies, of more extensive regions, and of more powerful cities; and there is not a people, nor a country, nor a capital, which was then known to the Israelites, whose future history they did not clearly reveal. And, instead of adducing arguments from the preceding very abundant materials, or drawing those facts already adduced, to their legitimate conclusion, they may be left in their native strength, like the unhewn adamant; and we may pass to other proofs which also show that the temple of Christian faith rests upon a rock that never can be moved.

CHAPTER X.

NINEVEH.

To a brief record of the creation of the antediluvian world, and of the dispersion and different settlements of mankind after the deluge, the Scriptures of the Old Testament add a full and particular history of the Hebrews for the space of fifteen hundred years, from the days of Abraham to the era of the last of the prophets. While the historical part of Scripture thus traces, from its origin, the history of the world, the prophecies give a prospective view which reaches to its end. And it is remarkable that profane history, emerging from fable, becomes clear and authentic about the very period when sacred history terminates, and when the fulfilment of those prophecies commences, which refer to other nations besides the Jews.

Nineveh, the capital of Assyria, was for a long time an extensive and populous city. Its walls are said by heathen historians, to have been a hundred feet in height, sixty miles in compass, and to have been defended by fifteen hundred towers, each two hundred feet high.¹

¹ Diod. Sic. lib. ii. p. 12, 13. See Bochart. Phaleg. lib. iv. c. xx. c. 252. Rollin's Anc. Hist. vol. ii. pp. 56, 57. Bishop Newton, Gibbon, &c. Strabo, whose testimony also has been often repeated, states that it was larger than Babylon. "It must be owned,"

Although it formed the subject of some of the earliest of the prophecies, and was the very first which met its predicted fate; yet a heathen historian, in describing its capture and destruction, repeatedly refers to an ancient prediction respecting it. Diodorus Siculus relates, that the king of Assyria, after the complete discomfiture of his army, confided in an old prophecy, that Nineveh would not be taken unless the river should become the enemy of the city;¹ that after an ineffectual siege of two years, the river, swollen with long-continued and tempestuous torrents, inundated part of the city and threw down the wall for the space of twenty furlongs; and that the king, deeming the prediction accomplished, despaired of his safety, and erected an immense funeral pile, on which he heaped his wealth, and with himself, his household, and palace, were consumed.² The book of Nahum was avowedly prophetic of the destruction of Nineveh: and it is there foretold that "the gates of the rivers shall be opened, and the palace shall be dissolved." "Nineveh, of old, like a pool of water—with an overrunning flood he will make an utter end of the place thereof."³ The historian describes the facts by which the other predictions of the prophet were as literally fulfilled. He relates that the king of Assyria, elated with his former victories, and ignorant of the revolt of the Bactrians, had abandoned himself to scandalous inaction; had ap-

says Calmet, "that Nineveh was one of the most ancient, the most famous, the most potent, and the largest cities of the world."

¹ Diod. Sic. lib. ii. pp. 82, 83, edit. Wessel. 1793. See Univ. Hist. vol. iv. pp. 305-8, v. 37, &c. Bishop Newton, p. 134, 13th edition.

² Ibid. p. 84. Poole, Univ. Hist. *ibid.* Bishop Newton.

³ Nahum ii.

pointed a time of festivity, and supplied his soldiers with abundance of wine; and that the general of the enemy, apprised by deserters of their negligence and drunkenness, attacked the Assyrian army while the whole of them were fearlessly giving way to indulgence, destroyed great part of them, and drove the rest into the city.¹ The words of the prophet were hereby verified: "While they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry."² The prophet promised much spoil to the enemy: "Take the spoil of silver, take the spoil of gold; for there is no end of the store and glory out of all the pleasant furniture."³ And the historian affirms, that many talents of gold and silver preserved from the fire, were carried to Ecbatana.⁴ According to Nahum, the city was not only to be destroyed by an overflowing flood, but the fire also was to devour it;⁵ and, as Diodorus relates, partly by water, partly by fire, it was destroyed.⁶

¹ Diod. Sic. lib. ii. pp. 81, 84. Univ. Hist. Ibid.

² Nahum i. 10.

³ Nahum ii. 9.

⁴ Diod. p. 87. "The two armies," says Rollin, after quoting this prophecy, "enriched themselves with the spoils of Nineveh." Vol. ii. p. 103. Bishop Newton.

⁵ Nahum iii. 15.

⁶ See Bishop Newton's Dissertation ix. Nineveh, which first led Israel captive, was the first city of the Gentiles that met its predicted fate. The fulfilment of the prophecies concerning it, which are all contained in the short book of Nahum, and in three verses of Zephaniah, was too remarkable to pass unnoticed in the earliest ages of our era. Josephus, after briefly describing the reign of Jotham, states, that "there was at that time a prophet, named Nahum, who prophesied thus of the catastrophe or overthrow of Nineveh, 'Nineveh shall be a pool of water agitated,' &c., Nahum ii. 8—13, and he adds, that the prophet foretold many other things which it was unnecessary for him to repeat, and which were all fulfilled after the lapse of a hundred and fif-

The utter and perpetual destruction and desolation of Nineveh were foretold: "The Lord will make an utter end of the place thereof. Affliction shall not rise up the second time. She is empty, and void, and waste. The Lord will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness. How has she become a desolation, a place for beasts to lie down in!"¹ In the second century, Lucian, a native of a city on the banks of the Euphrates, testified that Nineveh was utterly perished,—

teen years," Ant. lib. ix. c. 11. sect. 3. Jerome (A.D. 392,) in his preface to the book of Jonah, relates, that both Hebrew and Greek historians recorded its overthrow. (Tom. vi. c. 399, 390, ed. Venet. 1768.) And in his commentary on Nahum, he repeatedly refers to its capture and spoliation by the Chaldeans, or Babylonians, in illustration of the prophecy, Ibid. c. 534, 555, &c. In like manner, Cyril of Alexandria, (A.D. 412,) in his commentary on the same prophecy, quoted by Bochart, describes not only the destruction of Nineveh, but, in terms analogous to those of Lucian, its entire desolation. Besides other intervening writers who treat of the subject, Bochart, Marsham, and Poole, in the seventeenth century, adduced the testimony of Diodorus Siculus, who has long been the chief authority upon the subject, although his testimony in regard to the magnificence and subsequent destruction of Nineveh is corroborated by that of Herodotus, Strabo, Tacitus, Pliny, &c. The fall of Nineveh is described, and the prophecies both of Nahum and Zephaniah, thereby illustrated, are quoted or referred to in such well-known works published in the last century, as Prideaux's *Connections* (A.D. 1715) and Bishop Newton's *Dissertation on the Prophecies* (A.D. 1754), Rollin's *Ancient History*, (A.D. 1730), *The Universal History*, (A.D. 1747) the last of which, the latest and the best, is referred to in every edition. The edition of Diodorus Siculus, from which the facts were quoted and the references taken, was published forty years after the last of these works. The facts, like the prophecies, are few, and are all included in a few pages, to which the index readily points in every edition of his works.

¹ Nahum i. 8, 9; ii. 10. Zeph. ii. 13, 14, 15.

that there was no vestige of it remaining,—and that none could tell where once it was situate.¹ This testimony of Lucian, and the lapse of many ages, during which the place was not known where it stood, render it at least somewhat doubtful whether the remains of an ancient city, opposite to Mosul, which have been described as such by travellers, be indeed those of ancient Nineveh. The name, however, was attached to the spot by the inhabitants of the country in the beginning of the seventh century. The battle of Nineveh decided the fate of Chosroes. Its locality is thus described by Gibbon:—“The Romans boldly advanced from the Araxes to the Tigris, and the timid prudence of Rhazates was content to follow them by forced marches through a desolate country, till he received a peremptory mandate to risk the fate of Persia in a decisive battle. Eastward of the Tigris, at the end of the bridge of Mosul, *the great Nineveh* had formerly been erected: *the city, and even the ruins of the city, had long since disappeared: the VACANT SPACE [empty, void, and waste]* afforded a spacious field for the operation of the two armies.”² The great city had become “the field” of Nineveh. An *utter ruin* had been made of it at once; *affliction did not rise up a second time*. “One thing is sufficiently obvious to the most careless observer,” says Rich, who was himself a most careful observer, “which is, the equality of age of all these vestiges. Whether they belonged to Nineveh or some other city, is another question, and one not so easily determined; but that they are all of the same age and character does not admit of a doubt.”³ “Pottery,

¹ Bochart, Marsham, Calmet, Bishop Newton, &c.

² Hist. vol. viii. pp. 250, 251, c. 46.

³ Rich's Residence in Koordistan and Nineveh, vol. ii. p. 44.

and other Babylonian fragments"—“fragments of cuneiform inscriptions on stone, similar in every respect to those got at Babylon,”¹ are found in the mounds that constitute the ruins. In contrasting the then existing great and increasing population, and the accumulating wealth of the proud inhabitants of the mighty Nineveh, with the utter ruin that awaited it,—the word of God, (before whom all the inhabitants of the earth are as grasshoppers), by Nahum was—“Make thyself many as the canker-worm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven: the canker-worm spoileth and fleeth away. Thy crowned are as the locusts, and thy captains as the great grasshoppers which camp in the hedges in the cold day; but when the sun riseth, they flee away; and their place is not known where they are,” or were. Whether these words imply that even the site of Nineveh would in future ages be uncertain or unknown, or as they rather seem to intimate, that every vestige of the palaces of its monarchs, of the greatness of its nobles, and of the wealth of its numerous merchants, would wholly disappear; the truth of the prediction cannot be invalidated under either interpretation. The avowed ignorance respecting Nineveh, and the oblivion which passed over it, for many an age, conjoined with the meagreness of evidence to identify it still, prove that the place was long unknown where it stood, and that even now it can scarcely with certainty be determined. And, if the only spot that bears its name, or that can be said to be the place where it was, be indeed the site of one of the most extensive of cities on which the sun ever shone, and which continued

¹ Rich's Residence in Koordistan and Nineveh, vol. ii. pp. 38, 55.

for many centuries to be the capital of Assyria,—the “principal mounds,” few in number, in many places overgrown with grass, “resemble the mounds left by intrenchments and fortifications of ancient Roman camps,” and the *appearances* of other mounds and ruins, less marked than even these, extending for ten miles, and widely spread, and seeming to be “the wreck of former buildings,”¹ shew that Nineveh is left without one monument of royalty, without any token or memorial of its ancient splendour and magnificence; and so entirely are the very vestiges of the city in many places swept away, that of a large space which the plough has passed over for ages, it is said, “what part was covered by ancient Nineveh it is nearly now impossible to ascertain.”² “The country,” “this uneven country,” are epithets descriptive of its supposed site. “In such a country it is not easy to say what are ruins and what are not; what is art converted by the lapse of ages into a semblance of nature, and what is merely nature broken by the hand of time into ruins approaching in their appearance those of art.”³ Of the merchants, that were multiplied above the stars of heaven—of the crowned and of the captains of the great Nineveh, it may be said, that they were as the great grasshoppers, which, camping in the hedges in a cold day, flee away on the rising of the sun, and their place is not known where they were. Neither from the low grounds, covered with bushes of tamarisk, where it is not cultivated,⁴ nor from the high country completely covered with pebbles,⁵ could it be known where the nobles of Nineveh were. “The *name* of Nineveh,” said Volney,

¹ Buckingham's Travels in Mesopotamia, vol. ii. pp. 49, 51, 62.

² Rich's Residence in Koordistan, vol. ii. p. 53.

³ Ibid. p. 57.

⁴ Ibid. p. 62.

⁵ Ibid. p. 59.

“seems to be threatened with the same oblivion which has overtaken its greatness.”¹ *The Lord hath given a commandment concerning thee, that no more of thy name be sown. I will make thy grave, for thou art vile. Darkness shall pursue his enemies.*² The great Nineveh is no more. No more of its name is sown: the town near to its site is called by another name. But its name written in the word of God, shall not pass into oblivion, till tongues shall cease and prophecy fail.

The Lord did *make the grave* of Nineveh. And, disclosing at last its ancient glory, else but obscurely known, it has of late been partly disinterred. There is now another proof than that of the largeness of a heap, where the palace stood. And the written record of the manner of its destruction is accredited as if by a voice from its grave. The government of France has become the purveyor of evidence: and Paris might learn a lesson from the shipload of the relics of Nineveh, ere the *cities of the nations fall*. More may hence be learned, than the knowledge of Assyrian arts.

“Nineveh, the city of fifteen hundred towers, whose walls were a hundred feet in height, and had space on their summits for three chariots abreast, seemed more utterly ruined than even Babylon; yet from beneath its dust has the long buried arts of the Assyrian been recovered. Fifteen halls of this vast palace, with their corresponding esplanades have been cleared. The rest of the monument, it is made quite certain, has been destroyed,—intentionally however, the stones having been carried off to serve for other buildings. A fortunate accident—that would seem an evil one at the time—has preserved for us what remains. This portion of the palace

¹ Ruins, c. 8.

² Nahum i. 8, 14.

has been ravaged by fire, which has entirely destroyed only the timbers of the roofs:—but as the other calcined materials were rendered useless for new constructions, they have been left where they were; and thus one-third of the edifice remains to testify of the rest.”¹ “Fifteen chambers, some above a hundred feet in length, and evidently forming part of a magnificent palace, have been opened. Their walls are entirely covered with inscriptions and sculptures. The latter are almost without exception historical, and illustrate events of the highest interest, sieges, naval manœuvres, triumphs, single combats, &c. The inscriptions are in the cuneiform character, and are of such great length that all the arrow-headed inscriptions before known, if united together, would not equal them. Although the ornaments, robes, and various implements of war are finished with extraordinary precision, they do not detract from the effect of the whole, nor do they add heaviness to the figures. The extreme beauty and elegance of the various objects introduced among the groups, are next to be admired. The shapes of the vases, of the drinking cups, the sword-scabbards adorned with lions, and the shields decorated with animals and flowers—the chairs, tables, and other articles of domestic use,—the ornaments of the head, and bracelets and earrings, are all designed with the most consummate taste, and rival the productions of the most cultivated period of Greek art.”² “Nineveh seemed more utterly ruined than even Babylon: yet *from beneath its dust* have the *long buried arts* of the Assyrian been discovered.” *I will make thy grave. I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.*³

¹ Athenæum, No. 900. January 25, 1845, p. 99.

² Ibid. No. 901, pp. 120, 122. ³ Nahum i. 14; iii. 6.

“Fifteen halls of this vast palace, with their corresponding esplanades have been cleared. This portion of the palace has been ravaged with *fire*, which has entirely destroyed only the timbers of the roofs: but as the other calcined materials were rendered useless for new constructions, they have been left where they were; and thus one-third of the edifice remains to testify of the rest.”

*While they be folden together as thorns, and while they are drunken as drunkards they shall be devoured as stubble fully dry. The fire shall devour thy bars. There shall the fire devour thee.*¹

The buried arts of the Assyrian have been recovered from beneath the dust of Nineveh. And still figured on the calcined walls of the disentombed palace, are vases, drinking-cups, decorated scabbards and shields, chairs, tables, and other *articles for domestic use*, ornaments of the head, and bracelets and ear-rings, all designed with the most consummate taste, so as to rival the productions of the most cultivated period of Greek art—and also figures of the very things of which the prophet spake, in issuing his mandate to the enemies of Nineveh, to be obeyed ere that city should be turned into its grave. *Take ye the spoil of silver, take the spoil of gold, for there is no end of the store and glory out of all the pleasant furniture.*

Such was, and such is, the capital of Assyria, which led Israel captive—and such the evidence that when raised from the *grave*, it discloses, that the God of Israel is the Lord of Hosts, and that all the vain glories of the proudest mortals perish at his word.

¹ Nahum i. 10; iii. 13, 15.

CHAPTER XI.

BABYLON.

IF ever there was a city that seemed to bid defiance to any predictions of its fall, that city was Babylon. It was for a long time the most famous city in the whole world.¹ Its walls, which were reckoned among the wonders of the world, appeared rather like the bulwarks of nature than the workmanship of man.² The temple of Belus, half a mile in circumference and a furlong in height—the hanging gardens, which, piled in successive terraces, towered as high as the walls—the embankments which restrained the Euphrates—the hundred brazen gates—and the adjoining artificial lake—all displayed many of the mightiest

¹ Plinii Hist. Nat. lib. v. cap. xxvi.

² The extent of the walls of Babylon is variously stated, by Herodotus at 480 stadia, or furlongs, in circumference; by Pliny and Solinus at sixty Roman miles, or of equal extent; by Strabo at 385 stadia; by Diodorus Siculus, according to the slightly different testimony of Ctesias and Clitarchus, both of whom visited Babylon, at 360 or 365; and to the last of these statements that of Quintus Curtius nearly corresponds, viz. 368. The difference of a few stadia rather confirms than disproves the general accuracy of the three last of these accounts. There may have been an error in the text of Herodotus of 480, instead of 380, which Pliny and Solinus may have copied. The variation of 20 or 25 stadia, in excess, may have been caused by the line of measurement having been the outside of the trench, and not immediately of the wall.

works of mortals concentrated in a single point.¹ Yet, while in the plenitude of its power, and according to the most accurate chronologers, 160 years before the foot of an enemy had entered it, the voice of prophecy pronounced the doom of the mighty and unconquered Babylon. A succession of ages brought it gradually to the dust; and the gradation of its fall is marked till it sunk at last into utter desolation. At a time when nothing but magnificence was around Babylon the great, fallen Babylon was delineated exactly as every traveller now describes its ruins.—And the prophecies concerning it may be viewed connectedly from the period of their earliest to that of their latest fulfilment.

The immense fertility of Chaldea, which retained also the name of Babylonia till after the Christian era,² corresponded, if that of any country could vie, with the greatness of Babylon. It was the most fertile region of the whole east.³ Babylonia was one vast plain, adorned and enriched by the Euphrates and the Tigris, from

And thus the various statements may be brought nearly to correspond. Major Rennel, estimating the stadium at 491 feet, computes the extent of the wall at 34 miles, or eight and a half on each side. The opposite and contradictory statements of the height and breadth of the wall may possibly be best reconciled on the supposition that they refer to different periods. Herodotus states the height to have been 200 cubits, or 300 feet, and the breadth 50 cubits, 75 feet. According to Curtius, the height was 130 feet, and the breadth 32; while Strabo states the height at 75 feet, and the breadth at 32 feet.

¹ Herod. lib. i. c. clxxviii. Diodor. Sic. lib. ii. p. 26. (Calmet.) Plin. lib. v. xxvi. Quintus Curtius, lib. v. c. iv. See Prideaux, Rollin, &c.

² Strabo, lib. xvi. p. 743.

³ "Agrum totius orientis fertilissimum." (Plin. Hist. Nat. lib. v. c. xxvi.)

which, and from the numerous canals that intersected the country from the one river to the other, water was distributed over the fields by manual labour and by hydraulic machines,¹ giving rise, in that warm climate and rich exhaustless soil, to an exuberance of produce without a known parallel, over so extensive a region, either in ancient or modern times. Herodotus states, that he knew not how to speak of its wonderful fertility, which none but eye-witnesses would credit; and, though writing in the language of Greece, itself a fertile country, he expresses his own consciousness that his description of what he actually saw would appear to be improbable, and to exceed belief. In his estimation, as well as that of Strabo and of Pliny, (the three best ancient authorities that can be given,) Babylonia was of all countries the most fertile in corn, the soil never producing less, as he relates, than two hundred fold, an amount, in our colder regions, scarcely credible, though Strabo, the first of ancient geographers, agrees with the "father of history" in recording that it reached even to three hundred, the grain, too, being of prodigious size.² After being subjected to Persia, the government of Chaldea was accounted the noblest in the Persian empire.³ Besides supplying horses for military service, it maintained about seventeen thousand horses for the sovereign's use. And, exclusive of monthly subsidies, the supply from Chaldea (including perhaps Syria) for the subsistence of the king and of his army, amounted to a third part of all that was levied from the whole of the Persian dominions, which at that time extended from the Hellespont to India.⁴ Herodotus inci-

¹ Herod. lib. i. c. xcii.

² Herod. lib. i. c. xcii. Strabo, lib. xvi. p. 742.

³ Herod. lib. i. c. xcii.

⁴ Ibid.

dentially mentions that there were four great towns in the vicinity of Babylon.

Such was the "Chaldee's excellency," that it departed not on the first conquest, nor on the final extinction of its capital, but one metropolis of Assyria arose after another in the land of Chaldea, when Babylon had ceased to be "the glory of kingdoms." The celebrated city of Seleucia, whose ruins attest its former greatness, was *founded* and *built* by Seleucus Nicator, king of Assyria, one of the successors of Alexander the Great, in the year before Christ 293,—three centuries after Jeremiah prophesied. In the first century of the Christian era it contained six hundred thousand inhabitants.¹ The Parthian kings transferred the seat of empire to Ctesiphon, on the opposite bank of the Tigris, where they resided in winter; and that city, formerly a village, became great and powerful.² Six centuries after the latest of the predictions, Chaldea could also boast of other great cities,³ such as Artemita and Sitacene, besides many towns. When invaded by Julian, it was, as described by Gibbon, a "fruitful and pleasant country." And, at a period equally distant from the time of the prophets and from the present day, in the seventh century, Chaldea was the scene of vast magnificence, in the reign of Chosroes. "His favourite residence of Artemita or Destagered, was situated beyond the Tigris, about sixty miles to the north of the capital (Ctesiphon). The adjacent pastures," in the words of Gibbon, "were covered with flocks and herds; the paradise, or park, was replenished with pheasants, peacocks, ostriches, roebucks, and wild boars; and the noble game of lions and tigers was sometimes turned

¹ Plin. lib. vi. c. xxvi.

² Strabo, lib. xvi. p. 743.

³ Ibid. p. 744.

loose for the golden pleasures of the chase. Nine hundred and sixty elephants were maintained for the use and splendour of the great king; his tents and baggage were carried into the field by twelve thousand great camels, and eight thousand of a smaller size; and the royal stables were filled with six thousand mules and horses. Six thousand guards successively mounted before the palace gate, and the service of the interior apartments was performed by twelve thousand slaves. The various treasures of gold, silver, gems, silk, and aromatics, were deposited in an hundred subterranean vaults.”¹—In the eighth century the town of Samarah, Horounieh, and Djasserik, formed, so to speak, one street of twenty-eight miles.”² Chaldea, with its rich soil and warm climate, and intersected by the Tigris and Euphrates, was one of the last countries in the world, of which the desolation could have been thought of by man. For to this day “there cannot be a doubt, that, if proper means were taken, the *country* would with ease be brought into a high state of cultivation.”³

Manifold are the prophecies respecting Babylon and the land of the Chaldeans; and the long lapse of ages has served to confirm their fulfilment in every particular, and to render it at last complete. The judgments of heaven are not casual, but sure; they are not arbitrary,

¹ Gibbon's History, vol. viii. c. 46, pp. 227, 228.

² Malte-Brun's Geography, vol. ii. p. 119. Historical documents are not wanting to prove that the richness of Chaldea, down to the time of the Arabian califs, was such as to give the charm of truth (which, indeed, it is generally admitted that they possess) to many of the splendid descriptions which abound in the otherwise fictitious narratives of the Arabian Nights Entertainments.

³ Bombay Philosophical Transactions, vol. i. p. 124.

but righteous. And they were denounced against the Babylonians, and the inhabitants of Chaldea, expressly because of their idolatry, tyranny, oppression, pride, covetousness, drunkenness, falsehood, and other wickedness. So debasing and brutifying was their idolatry,—or so much did they render the name of religion subservient to their passions,—that practices the most abominable, which were universal among them, formed the very observance of some of their religious rites, of which even heathen writers could not speak but in terms of indignation and abhorrence. Though enriched with a prodigality of blessings, the glory of God was not regarded by the Chaldeans; and all the glory of man, with which the plain of Shinar was covered, has become, in consequence as well as in chastisement of prevailing vices and of continued though diversified crimes, the wreck, the ruin, and utter desolation which the word of God (for whose word but his?) thus told from the beginning that the event would be.

“The burden of Babylon, which Isaiah the son of Amos did see.—The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. It shall be as the chased roe, and as a sheep that no man taketh up; they shall every man turn to his own people, and flee every man unto his own land. Every one that is found shall be thrust through, and every one that is joined unto them shall fall by the sword.—Behold I will stir up the Medes against

them, which shall not regard silver, and as for gold they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces."¹ "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. Thou shalt be brought down to hell, to the sides of the pit. Thou art cast out of thy grave like an abominable branch. I will cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts."² "Babylon is fallen, is fallen; and all the graven images of her gods, he hath broken unto the ground."³ "Thus saith the Lord that saith unto the deep, be dry; and I will dry up thy rivers; that saith of Cyrus he is my shepherd, and shall perform all my pleasure,⁴—and I will loose the loins of kings, to open before him the two-

¹ Isaiah xiii. 1, 4, 5, 9, 14, 15, 17-22. ² Ib. xiv. 4, 11, 15, 19, 22, 23.

³ Ibid. xxi. 9.

⁴ Ib. xlv. 24, 27, 28.

leaved gates; and the gates shall not be shut.”¹ “Bel boweth down,” &c.² “Come down and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called The lady of kingdoms. Thou hast said, I shall be a lady for ever. Hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness,” &c. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.”³

“I will punish the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.”⁴ “The word that the Lord spake against Babylon, and against the land of the Chaldeans, by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a

¹ Isaiah xlv. 1.

³ Isa. xlvii. 1, 5, 7-11.

² Ibid. xlv. 1.

⁴ Jer. xxv. 12-14.

standard; publish, and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast.”¹ “For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be as of a mighty expert man; none shall return in vain. And Chaldea shall be a spoil; all that spoil her shall be satisfied, saith the Lord. Behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.”² “Her foundations are fallen, her walls are thrown down; for it is the vengeance of the Lord; take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.”³ “Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod; waste and utterly destroy after them. A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, be-

¹ Jer. l. 1, 2, 3.² Ibid. 9, 10, 12, 13.³ Ibid. 15, 16.

cause thou hast striven against the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans. Come against her from the utmost border, open her store-houses; cast her up as heaps, and destroy her utterly; let nothing of her be left.”¹ “The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers against Babylon: all ye that bend the bow, camp against her round about: let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.”² “A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars; a sword is upon her mighty men; a sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women; a sword is upon her treasures; and they shall be robbed. A drought is upon her waters; and they shall be dried up; for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of

¹ Jer. l. 21-26.² Ibid. 28-32.

the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they are cruel and will not show mercy; their voice shall roar like the sea, and they shall ride on horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail. Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her; and who is a chosen man, that I may appoint over her? For who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? Therefore hear ye the counsel of the Lord, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans; surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them.¹ I will send unto Babylon fanners, that shall fan her, and shall empty her land, for in the day of trouble they shall be against her round about. Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host. Thus the slain

¹ Jer. l. 35—46.

shall fall in the land of the Chaldeans, and they that are thrust through in her streets, &c. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one unto his own country, for her judgment reacheth unto heaven, and is lifted up even to the skies.¹ The Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon to destroy it, &c. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee.² Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. Set up a standard in the land, blow the trumpet among the nations, prepare the nations against her; call together against her the kingdoms of Ararat, Minni, and Aschenaz; prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow; *for every purpose* of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborne to fight, they have remained in their holds; their might hath failed; they became as women; they have burnt her dwelling-places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Ba-

¹ Jer. li. 2, 4, 8, 9.² Ibid. 11, 13, 14.

bylon that his city is taken at one end, and that the passages are stopped. Thus saith the Lord of hosts, the God of Israel, The daughter of Babylon is like a threshing floor: it is time to thresh her; yet a little while, and the time of her harvest shall come.¹ I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant. In their heat I will make their feasts, that they may sleep a perpetual sleep, and not wake. How is the praise of the whole earth surprised! How is Babylon become an astonishment among the nations! The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will punish Bel in Babylon; and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea the wall of Babylon shall fall. A rumour shall come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Therefore, behold, the days come that I will do judgment upon the graven images of Babylon; and her whole land shall be confounded, and all her slain shall fall in the midst of her, &c.² And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts. Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire; and the people shall labour in vain, and the

¹ Jer. li. 25, 27—33. ² Ibid. li. 36, 37, 39, 41—44, 46, 47.

folk in the fire, and they shall be weary. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."¹

The enemies who were to besiege Babylon—the cowardice of the Babylonians—the manner in which the city was taken, and all the remarkable circumstances of the siege, were foretold and described by the prophets as the facts are related by ancient historians.

*Go up, O Elam (or Persia) besiege, O Media! The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon to destroy it.*² The kings of Persia and Media, prompted by a common interest, freely entered into a league against Babylon, and with one accord intrusted the command of their united armies to Cyrus,³ the relative and eventually the successor of them both. But the taking of Babylon was not reserved for these kingdoms alone; other nations had to be prepared against her.

*Set up a standard in the land; blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Aschenaz. Lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the north country, &c.*⁴ Cyrus subdued the Armenians, who had revolted against Media, spared their king, bound

¹ Jer. li. 57, 58, 63, 64.

² Jackson (Dr Thos.), Grotius, Poole, Prideaux, Lowth, Rollin, Bishop Newton, &c. &c.

³ Xenoph. Cyrop. lib. i. c. v. p. 53, ed. Hutch. Glasg. 1821.

⁴ Jackson, Grotius, Poole, &c. &c.

them over anew to their allegiance, by kindness rather than by force, and incorporated their army with his own.¹ He adopted the Hyrcanians, who had rebelled against Babylon, as allies and confederates with the Medes and Persians.² He conquered the united forces of the Babylonians and Lydians, took Sardis, with Cræsus and all his wealth, spared his life, after he was at the stake, restored to him his family and his household, received him into the number of his counsellors and friends, and thus *prepared* the Lydians, over whom he reigned, and who were formerly combined with Babylon, for *coming up against it*.³ He overthrew also the Phrygians and Cappadocians, and added their armies in like manner to his accumulating forces.⁴ And by successive alliances and conquests, by proclaiming liberty to the slaves, by a humane policy, consummate skill, and a pure and noble disinterestedness, and a boundless generosity, he changed, within the space of twenty years, a confederacy which the king of Babylon had raised up against the Medes and Persians, whose junction he feared, into a confederacy even of the same nations against Babylon itself;—and *thus a standard was set up against Babylon in many a land, kingdoms were summoned, prepared, and gathered together against her; and an assembly of great nations from the north,—including Ararat and Minni, or the greater and lesser Armenia, and Aschenaz, or according to Bochart, Phrygia,—were raised up and caused to come against Babylon.* Without their aid, and before they were subjected to his authority, he had attempted

¹ Xenoph. Cyrop. lib. iii. c. i. p. 156.

² Ibid. lib. iv. c. ii. pp. 215, 217.

³ Ibid. lib. v. c. ii. pp. 408, 416.

⁴ Ibid. lib. vii. c. iv. pp. 427, 428.

in vain to conquer Babylon; but when he had *prepared* and *gathered them* together, it was taken, though by artifice more than by power.

They shall hold the bow and the lance—they shall ride upon horses—let the archer bend his bow—all ye that bend the bow shoot at her. They rode upon horses. Forty thousand Persian horsemen were armed from among the nations which Cyrus subdued; many horses of the captives were besides distributed among all the allies. And Cyrus came up against Babylon with a great multitude of horses;¹ and also with a great multitude of archers and javelin-men,² *that held the bow and the lance.*

No sooner had Cyrus reached Babylon, with the nations which he had prepared, and gathered against her, than in hope of discovering some point not utterly impregnable, accompanied by his chief officers and friends, he rode around the walls, and examined them on every side, after having for that purpose stationed his whole army round the city.³ *They camped against it round about. They put themselves in array against Babylon round about.*

Frustrated in the attempt to discover, throughout the whole circumference, a single assailable point, and finding that it was not possible, by any attack, to make himself master of walls so strong and so high, and fearing that his army would be exposed to the assault of the Babylonians by a too extended and consequently weakened lines,—Cyrus, standing in the middle of his army, gave orders that the heavy armed men should move, in opposite directions, from each extremity towards the centre; and the horse and light armed men being nearer and ad-

¹ Xenoph. Cyrop. vii. c. iv. p. 428.

² Ibid. p. 429.

³ Ibid. c. v.

vancing first, and the phalanx being redoubled and closed up, the bravest troops thus occupied alike the front and the rear, and the less effective were stationed in the middle.¹ Such a disposition of the army, in the estimation of Xenophon, himself a most skilful general, was well adapted both for fighting and preventing flight; while the Christian, judging differently of their successive movements, may here see the fulfilment of one prediction after another. For, as in this manner “they stood facing the walls,” in regular order, and not as a disorderly and undisciplined host, though composed of various nations, *they set themselves in array against Babylon, every man put in array.*

A trench was dug round the city,—towers were erected—Babylon was besieged—the army was divided into twelve parts, that each, monthly by turn, might keep watch throughout the year;²—and though the orders were given by Cyrus, the command of the Lord of Hosts was unconsciously obeyed—*let none thereof escape.*

*The mighty men of Babylon have forborne to fight. They have remained in their holds; their might hath failed, they became as women.*³ Babylon had been the hammer of the whole earth, by which nations were broken in pieces, and kingdoms destroyed. Its mighty men carried the terror of their arms to distant regions, and led nations captive. But they were *dismayed* according to the word of the God of Israel, whenever the nations which he had stirred up against them stood in array before their walls. Their timidity, so clearly predicted, was the express complaint and accusation of their enemies, who in vain attempted to provoke them to the

¹ Xenoph. Cyrop. vii. c. iv. 430.

² Ibid. pp. 430, 434.

³ See Prideaux, Lowth, Bishop Newton, &c.

contest. Cyrus challenged their monarch to single combat, but also in vain;¹ for *the hands of the king of Babylon waxed feeble*. Courage had departed from both prince and people; and none attempted to save their country from spoliation, or to chase the assailants from their gates. They sallied not forth against the invaders and besiegers, nor did they attempt to disjoin and disperse them, even when drawn all around their walls, and comparatively weak along the extended line. Every gate was still shut; and *they remained in their holds*. Being as unable to rouse their courage, even by a close blockade, and to bring them to the field, as to scale or break down any portion of their stupendous walls, or to force their gates of solid brass, Cyrus reasoned that the greater that was their number, the more easily would they be starved into surrender, and yield to famine, since they would not contend with arms or come forth to fight. And hence arose for the space of two years his only hope of eventual success. So dispirited became its people, that Babylon, which had made the world as a wilderness, was long unresistingly a beleagured town. But, possessed of many fertile fields, and of provisions for twenty years, which in their timid caution they had plentifully stored, they derided Cyrus from their impregnable walls within which they *remained*.² Their profligacy, their wickedness and false confidence were unabated; they continued to live carelessly in pleasures, but their might did not return; and Babylon the great, unlike to many a small fortress and unvalled town, made not one effort to regain its freedom, or to be rid of the foe.

¹ Xen. Cyrop. lib. v. c. iii. p. 290.

² Xenoph. Cyrop. l. vii. c. v. p. 434. Herod. l. i. c. exc.

Much time having been lost, and no progress having been made in the siege, the anxiety of Cyrus was strongly excited, and he was reduced to a great perplexity, when at last it was suggested and immediately determined on, to turn the course of the Euphrates. But the task was not an easy one. The river was a quarter of a mile broad, and twelve feet deep, and, in the opinion of one of the counsellors of Cyrus, the city was stronger by the river than by its walls. Diligent and laborious preparation was made for the execution of the scheme, yet so as to deceive the Babylonians. And the great trench, ostensibly formed for the purpose of blockade, which for the time it effectually secured, was dug around the walls on every side, in order to drain the Euphrates, and to leave its channel a straight passage into the city, through the midst of which it flowed. When all things were in readiness for the execution of his design, Cyrus, having formed his army into two great divisions, stationed them respectively where the river entered, and where it emerged from the city, and hasted with the ineffective part of his troops to the lake which the queen of Babylon had made, and suddenly diverted the course of the Euphrates. So soon as the water ceased to flow into its wonted channel, Cyrus having returned to his army, commanded those about him to descend into the dry part of the river,¹ to ascertain if a passage could be effected; and on their reporting its practicability, the order was given to the vast besieging army to pass by the bed of the river as a road into the city. *“I will dry up thy sea, and make the springs dry. Thus saith the Lord,—that saith to the*

⁴ Εἰς τὸ ξηρὸν τοῦ ποταμοῦ, Xen. vii. 5, p. 435. Τους ποταμούς τοῦ ξηραίνω. Septuagint translation.

*deep, Be dry, and I will dry up the rivers. A drought is upon her waters, and they shall be dried up."*¹

Each command of Cyrus, and each act of his army, as related by Herodotus and Xenophon, shows how the pleasure of the Lord and his purpose against Babylon were performed.

The father of history expresses a doubt whether the device, by which a way, unimpeded by the impregnable walls, was opened into Babylon, was the invention of Cyrus, or the suggestion of another. But there is not a doubt in history that then, as at a future period, *a snare was laid for Babylon.*

The execution of an enterprise so hazardous, demanded the greatest circumspection and regularity of movement. And Cyrus gave orders to each Persian captain of a thousand men, cavalry as well as infantry, to be at his post and in his own presence, at the head of his soldiers, ranged two and two, to be followed by the allies in their wonted order.³ And thus watching their time and preserving their ranks, they marched into the city, every man in the order previously prescribed. That men should have rode in hostile array against such a city as Babylon, begirt with stupendous walls, except where a deep river passed between them, is not the least wonder of the siege. But Cyrus, with his many thousands of horsemen, and Alexander afterwards with his band of Greeks, were both the servants of the Lord in accomplishing the prediction. *They shall ride upon horses, every man put in array, like a man to the battle against thee, O daughter of Babylon.*

¹ See Grotius, Jackson, Prideaux, Lowth, Rollin, Bishop Newton, &c

² Ibid.

³ Xen. vii. 5, p. 435.

While hosts of enemies thus stole into Babylon, like a thief into a house by stratagem and at night, no situation for the moment, could have been more critical and dangerous than theirs: for if the design had been discovered, and if the gates leading from the river to the city had been shut, they would have been shut up as in a net, as Herodotus relates,¹ and their destruction would have been seemingly inevitable; and but for the word that never errs, and the eye that watches over all, the assailants would have been the victims. But the Babylonians, given up on that night to intemperance in honour of their god, exercised no caution as they felt no fear, and the enemy passed into the city without obstruction or opposition,—for, though they knew it not, the prophecy was true, *the gates shall not be shut*.

To encourage his troops to pass fearlessly through the streets, and to cast off the dread of being assailed with darts from the roofs of the houses, Cyrus previously announced that the doors were of palm-wood, covered with bitumen, and would easily be set on fire by the torches and inflammable matter with which, for that intent, they were plentifully supplied.² *They have burnt her dwelling-places; her bars are broken*. To which it is added,

One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end; and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. The king was in the city, and yet had to be told that it was taken. The seeming enigma, that messengers should run in different and opposite directions, to convey to the same place tidings of the same event, is expounded by the fact of the nearly simultaneous

¹ Xen. lib. i. c. cxc. Jackson, &c.

² Ibid. vii. 5, p. 436.

entrance of the enemy at both ends of Babylon, between which the space of at least eight miles intervened. In attempting to bear with all expedition the disastrous tidings to the king in his palace, situated near the centre of the city, messengers from each *end* would thus necessarily so *run* as to *meet* each *other*, unconscious that the same message was alike borne by both, and that their speed would be in vain. The proof is not here the less striking because it is inferential; for it may well be presumed that such *messengers* did *run*, and that the numerous torches of the invading host were not borne in vain.

The river, from its great breadth and depth, and its sides being walled and strongly fortified, was held to be a defence of the city, rivalling, if not surpassing, that of the walls. And the city was taken, not only in a manner most unsuspected, but at a time when the Babylonians were the most unprepared and all sobriety and vigilance set aside. Herodotus relates, on the testimony of the inhabitants, that from the great extent of the city, and its being taken at the time of a feast, while the people were given up to dancing and indulgence, those who lived in the utmost parts of the city were in the hands of their enemies, before those who dwelt in the centre were conscious of the fact.¹ And though it may seem incredible that, as Aristotle relates, the tidings were unknown in some places within the walls on the third day; yet such a statement from such a pen, adds to the proof of the predicted fact. There was no alarm from without; nor even the appearance of a foe. Not a gate of the city wall was opened; not a brick of it had fallen. But, as a snare had been laid for Babylon, so also *it was taken, and it was not aware;*² *it was found and also caught, for it*

¹ Herod. *ibid.*

² Grotius, Jackson, Poole, &c.

had sinned against the Lord. How is the praise of the whole earth surprised! For thou hast trusted in thy wickedness; and thy wisdom and thy knowledge, it hath perverted thee; therefore shall evil come upon thee, and thou shalt not know from whence it ariseth; and mischief shall fall upon thee, and thou shalt not be able to put it off, &c. —None shall save thee.

In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not wake, saith the Lord. I will bring them down like lambs to the slaughter, &c. I will make drunken her princes and her wise men; her captains and her rulers, and her mighty men, and they shall sleep a perpetual sleep,¹ &c. Cyrus, having purposely chosen, for the execution of his plan, the time of a great annual Babylonish festival, stimulated his assembled troops to enter the city, because, in that night of general revel within the walls, many of them were asleep, many drunk, and confusion universally prevailed. On passing, without obstruction or hindrance, into the city, the Persians slaying some, putting others to flight, and joining with the revelers as if slaughter had been merriment, hastened by the shortest way to the palace, and reached it ere yet a messenger had told the king that the city was taken. The gates of the palace, which was strongly fortified, were shut. The guards stationed before them were *drinking* beside a blazing light, when the Persians rushed impetuously upon them. The louder and altered clamour, no longer joyous, caught the ear of the inmates of the palace, and the bright light showed them the work of destruction, without revealing its cause. And *not aware* of the presence of an enemy in the midst of Babylon, the king him-

¹ Grotius, Jackson, Poole, &c.

self, excited by the warlike tumults at the gates, commanded those within to examine from whence it arose; and according to the same word, by which *the gates* (leading from the river to the city) *were not shut, the loins of kings were loosed to OPEN before Cyrus the two-leaved gates.* At the first sight of the opened gates of the palace of Babylon, the eager Persians sprang in. *The king of Babylon heard the report of them—anguish took hold of him,—he and all who were about him perished: God had numbered his kingdom and finished it: it was divided and given to the Medes and Persians; the lives of the Babylonian princes, and lords, and rulers, and captains, closed with that night's festival: the drunken slept a perpetual sleep, and did not wake.*¹

Cyrus' brief address to his generals before marching into Babylon, concluded, as recorded by Xenophon, in these remarkable words: "Go, seize your arms; and together with the gods, I will lead you on (*νησομαι*). Do ye, said he, Gadatas and Gobryas, show us the ways, for ye know them; and, once entered, advance with the utmost expedition to the palace." The speed of the conqueror and of the avenger of blood, outstripped that of the winged messenger of misfortune. Gobryas, formerly an injured vassal of the king of Babylon, pressed on with those about him, not without the hope that on such a night, while unguarded revelry reigned universally in the city, the gates of the palace, like those of the river, might be open. But though their hopes were vain, and the palace gates were shut, and a double wall surrounded it, yet the gates were opened, and when the palace was taken, and the king and his nobles slain, the

¹ Herod. lib. i. c. xcxi. Xen. Cyr. lib. vii. c. v. pp. 434, 430.

castles were delivered up,¹ and Cyrus, in a single night, was master of Babylon. *I will go before them, and make the crooked places straight.*

To mask their purpose, the invading host mimicked the shouting, as their leaders knew the customs of the intemperate and frantic crowd, through whom they passed, or whom they slew. And it was from the warlike and tumultuous noise,² exceeding the obstreperous mirth of drunken soldiery, around the palace and at the very gates, that the two-leaved gates were opened. *Shout against her round about. Their voice shall roar* (lit. sound, or make a tumultuous noise,) *like the sea. The king of Babylon heard the report of them, &c.*

All her slain shall fall in the midst of her. The Babylonians would not go forth to fight. They mocked the enemy from their lofty walls, and defied danger from without, and dreaded it not within. In the siege, none of the Babylonians fell—but in the city, even in the *midst of it* they were slain. There the palace was situated and the guards were stationed, and in the very *midst of it* the soldiery of Babylon were massacred; the men of war were affrighted, and then, together with the king, his princes and lords were there *slain*.

She hath been proud against the Lord; against the Holy One of Israel; therefore her young men shall fall in THE STREETS, and all her men of war shall be cut off in that day. Cyrus sent troops of horse throughout the streets, with orders to slay all who were found there. And he commanded proclamation to be made, in the Syrian language, that all who were in the houses should remain within; and that, if any one were found abroad,

¹ Xen. *ibid.* p. 440.

² Xen. Cyr. *ibid.* p. 438.

he should be killed. These orders were obeyed.¹ *Every one that is found shall be thrust through, &c. They shall wander every man to his quarter.*

I will fill thee with men as with caterpillars. Not only did the Persian army enter with ease as caterpillars, together with all the nations that had come up against Babylon, but they seemed also as numerous. Cyrus, after the capture of the city, made a great display of his cavalry in the presence of the Babylonians, and in the midst of Babylon. Four thousand guards stood before the palace gates, and two thousand on each side. These advanced as Cyrus approached; two thousand spearmen followed them. These were succeeded by four square masses of Persian cavalry, each consisting of ten thousand men; and to these again were added, in their order, the Median, Armenian, Hyrcanian, Caducian, and Sacian horsemen,—all as before *riding upon horses, every man in array*—with lines of chariots four abreast, concluding the train of the numerous hosts.² Cyrus afterwards reviewed, at Babylon, the whole of his army, consisting of one hundred and twenty thousand horse, two thousand chariots, and six hundred thousand foot.³ Babylon, which was taken when not aware, and within whose walls no enemy, except a captive, had been ever seen, was also *filled with men as with caterpillars*, as if there had not been a wall around it. The Scriptures do not relate the manner in which Babylon was taken, nor do they ever allude to the exact fulfilment of the prophecies. But there is, in every particular, a strict coincidence between the predictions of the prophets and the historical narratives, both of Herodotus and Xenophon.

¹ Xen. Cyr. *ibid.* p. 439. ² *Ibid.* lib. viii. c. iii. pp. 494, 495.

³ *Ibid.* c. vi. p. 532.

On taking Babylon suddenly, and by surprise, Cyrus, as had been literally prophesied concerning him, and as the sign by which it was to be known that the Lord had called him by his name, (Isa. xlv. 1-41) became immediately possessed of the most secret treasures of Babylon. No enemy had ever dared to rise up against that great city. To take it, seemed not a work for man to attempt; but it became the easy prey of him who was called *the servant of the Lord*. And as at this day,—from the perfect representation given by the prophets, of every feature of fallen Babylon, now at last utterly desolate,—men may know that God is the Lord, seeing that all who have visited and describe it, show that the predicted judgments against it have been literally fulfilled; so at that time, Cyrus—who, for two years, could only look on the outer side of the outer wall of Babylon, and who had begun to despair of reducing it by famine,—was to know by the *treasures of darkness, and hidden riches of secret places being given into his hand, that the Lord which had called him by his name, was the God of Israel*. And when the appointed time had come that the power of their oppressor was to be broken, Babylon was taken; and when the similarly prescribed period of the captivity of the Jews, for whose sake he was called, had expired, Cyrus was their deliverer.

Thus saith the Lord to his anointed, to Cyrus, whose

¹ Isaiah prophesied above one hundred and sixty years before the taking of Babylon, two hundred and fifty years before Herodotus, and nearly three hundred and fifty before Xenophon. See Bishop Newton.—Josephus states that this prophecy was delivered by Isaiah two hundred and ten years before the taking of Babylon. Isaiah prophesied, B. C. 760-798. Babylon was taken by Cyrus, B. C. 538. Herodotus was born about 484 B. C., and Xenophon 349.

right hand I have holden, to SUBDUE NATIONS before him. Cyrus commencing his career with a small army of Persians, not only succeeded to the kingdom of the Medes and Persians, first united under him, but the Hyrcanians yielded also voluntarily to his authority. He subdued the Syrians, Assyrians, Cappadocians, both Phrygias, the Lydians, Carians, Phœnicians, and Babylonians. He governed the Bactrians, Indians, and Cilicians, and also the Sacians, Paphlagonians and Mariandinians, and other nations. He likewise reduced to his authority the Greeks that were in Asia, and the Cyprians, and the Egyptians.¹ *Nations were thus subdued before him.*

I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. He who was called the anointed of the Lord was free from covetousness. His character is drawn by Xenophon, (who states that he excelled all other kings,) as the model of a wise and generous prince. The liberality of Cyrus was more noble than the mere possession of immensity of wealth, though including both the riches of Cræsus and the treasures of Babylon. He reckoned that his riches belonged not any more to himself than to his friends.² And he made as well as pronounced it his object to use and not to hoard his wealth, and to apply it to the reward of his servants, and in relief of their wants. So little did he regard silver or delight in gold, that Cræsus told him that, by his liberality, he would make himself poor, instead of storing up vast treasures to himself. The Medes possessed, in this respect, the spirit of their chief, of which an instance, recorded by Xenophon, is too striking and appropriate to be passed over.³ When

¹ Xen. Cyr. lib. i. pp. 4, 5.

² Ib. lib. viii. c. iv. p. 516.

³ Ib. lib. viii. c. ii. p. 482.

Gobryas, an Assyrian governor, whose son the king of Babylon had slain, hospitably entertained him and his army, Cyrus appealed to the chiefs of the Medes and Hyrcanians, and to the noblest and most honourable of the Persians, whether giving first what was due unto the gods, and leaving to the rest of the army their portion, they would not overmatch his generosity by ceding to him their whole share of the first and plentiful booty which they had won from the land of Babylon. Loudly applauding the proposal, they immediately and unanimously consented; and one of them said, "Gobryas may have thought us poor, because we came not loaded with golden coins,¹ and drink not out of golden cups; but by this he will know, that men can be generous even without gold."² *As for gold, they did not delight in it.*

Gobryas, it may be presumed, was stirred up and prepared, by gratitude on the one hand, as well as by revenge on the other, to go up against Babylon. And, it may be mentioned, he was afterwards the first to lead the way to the palace; and—for, though a great deep, the judgments of God are altogether righteous,—his hand was among those who slew the murderer of his son.

While such abundant illustrations of the truth of prophecy in respect to the siege of Babylon are before us, it may be specially noted, that there is not any other king or conqueror in ancient history, or even in Christian times, whose character, in the union of a noble disinterestedness and nobler self-denial, and of a sound because moral policy, and of an integrity which casts the conduct of many others into the shade, and of forbearance and generosity toward conquered enemies, the Babylonians excepted, ever surpassed or equalled that of Cyrus, as drawn or

¹ Darics.

² Xen. lib. v. p. 289.

described by profane historians. By some it has indeed been deemed, we think unjustly, as in part a fiction, even because of its very excellence. But the description is given by a heathen, which tallies so closely with the word of the prophet. *Thus saith the Lord to his anointed, to Cyrus, and I have raised him up in righteousness, and I will direct all his ways.*¹

And it is immediately added by the prophet—*he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts.*² And assuredly he was the man who first set forth the decree for the restoration of the Jews and the rebuilding of the temple. And far from acting thus, either for price or reward, he commanded the generals and governors in the vicinity of Judea, to supply the Jews with gold and silver, for the building of the temple and beasts for sacrifice, which accordingly they did.³

Cyrus, thus called by name,—a hundred and twenty years, as recorded by Josephus, before the destruction of the temple,—to the execution, in its appointed time, of the Lord's purpose of restoring the captive Jews and giving commandment for the rebuilding of the city of Jerusalem, issued his decree to that effect, in the full knowledge, as related by the Jewish historian, of the prophecy of Isaiah, after the seventy years' captivity had expired. Scriptural history bears, "In the first year of Cyrus, king of Persia, that the word of the Lord by Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith *Cyrus, king of Persia, The Lord God of heaven hath*

¹ Isaiah xlv. 1, 13.

² Ibid. xlv. 13.

³ Jos. Ant. lib. xi. c. i. sect. 2, 3.

given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."¹ The words of the decree, or writing, are recorded by Josephus, which bear, that the Lord Almighty, the God of Israel, had given him all the kingdoms of the earth, (*της οικουμενης αποδειξε βασιλεια*).² In profane history it is related, in like manner, that Cyrus was the founder of the Persian empire,—the second great monarchy or universal empire, after the fall of the Babylonian. Arrian, Strabo, and Plutarch give the inscription on the tomb of Cyrus,—which was visited by Alexander the Great, the subverter of the Persian empire; "O mortal, I am Cyrus, the son of Cambyses, who founded the Persian empire and *ruled over Asia*, do not envy me a monument." The name of Cyrus in the prophetic record, is far more enduring than any monument of marble or of brass. And he who thus executed the counsel of the Lord, was no subordinate ruler, but a mighty king, the conqueror of *nations*, and the liberator of the Jews.

Such, as Herodotus states, was the first conquest; such the first conqueror of Babylon: and such the prophetic history of both.

NONE SHALL RETURN IN VAIN. The walls of Babylon were incomparably the loftiest and the strongest ever built by man. They were constructed of such stupendous size and strength, on very purpose that no possibility might exist of Babylon ever being taken. And, if ever confidence in bulwarks could not have been misplaced, it was when the citizens and soldiery of Babylon, who feared to encounter their enemies in the field,—in perfect assurance of their safety, and beyond the reach of the Parthian arrow, scoffed, from the summit of their impregnable

¹ Ezra i. 1, 2. 2 Chron. xxxvi. 22, 23.

² Ant. xi. 1.

walls, the hosts which encompassed them. But though the proud boast of a city so defended, and which had never been taken—that it would *stand for ever*,—seemed scarcely presumptuous; yet, subsequently to the delivery of the prophecies concerning it, Babylon was not only repeatedly taken, but was never once besieged in vain. Cyrus indeed departed, after he first appeared before its walls, but he went to *prepare and gather together the nations against it*. And he did *not return in vain*. But this prediction, as it is applicable also to all others, is true, not of him only, but also of all who, in after ages, came up against Babylon. It fell before every hand that was raised against it. Yet its greatness did not depart, nor was its glory obscured in a day. Cyrus was not its destroyer; but he sought by wise institutions to perpetuate its pre-eminence among the nations. He left it to his successor in all its strength and magnificence. Rebelling against Darius, the Babylonians made preparations for a siege, and bade defiance to the whole power of the Persian empire. Fully resolved not to yield, and that famine might never reduce them to submission, they adopted the most desperate and barbarous resolution of putting every woman in the city to death, with the exception of their mothers, and one female, the best beloved in every family, to bake their bread. All the rest were *assembled together, and strangled*.¹ *These two things shall come upon thee in a moment in one day, the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness, &c.* They did come upon

¹ Herod. lib. iii. c. cl. tom. iii. 160, edit. Foul.—See Prideaux, Bishop Newton.

them in their perfection, when their wives and children were strangled by their own hands; and so suddenly, as before, *in a moment in one day, did these things come upon them*, that the victims were assembled for the sacrifice; so general was the instant *widowhood*, that fifty thousand women were afterwards taken, in proportionate numbers, from the different neighbouring provinces of the empire, to replace those who had been slain; and the very reservation of their mothers multiplied the lamentations for the *loss of children*. But *trust in their wickedness* brought them no safety. For, while they were thus instrumental in the infliction of one grievous judgment, for which such murderers were ripe, their iniquity was not thereby lessened; and therefore, at however great a price, they procured not any security against another judgment, which also had been denounced against Babylon for its wickedness. They deemed themselves absolutely secure against famine and against assault. The artifice of Cyrus could not again be a snare; and an attempt to renew it was, along with every other, entirely frustrated. But still it was *not in vain* that Darius besieged Babylon.

In the twentieth month of the siege a single Persian, whose body was covered over with the marks of stripes and with blood, and whose nose and ears had been newly cut off, presented himself at one of the gates of Babylon,—a helpless object of pity, and, if not a great criminal indeed, the obvious victim of wanton and savage cruelty. He had fled, or escaped, from the camp of the enemy. But he was not a common deserter, such as they might not have admitted within their walls,—but it was Zophyrus, who was well known as one of the chief nobles of Persia. He represented to the Babylonians,

that, not for any crime, but for the honest advice which he had given to Darius to raise the siege, as the taking of the city seemed to all impossible, the enraged tyrant (his pride wounded, or his fears perhaps awakened, that his army would be discouraged by such counsel) had inflicted upon him the severest cruelties, caused him to be mutilated as they saw, and to be scourged, of which his whole body bore the marks;—to one of his proud spirit and high rank, disgrace was worse than suffering, and he came to join the revolvers, his soul burning for vengeance against their common tyrant. “And now,” addressing them, he said, “I come for the greatest good to you, for the greatest evil to Darius, to his army, and to the Persians. The injuries which I have suffered shall not be unrevenged, for I know, and will disclose all his designs.”

On such proofs, and cheered by such hopes, the Babylonians did not doubt the sincerity of Zophyrus nor his devotion to their cause, identified, as it clearly seemed, with the only hope of revenge against the cruel author of his wrongs, towards whom they could not conceive but that he would cherish an inflexible hatred. He sought but to fight against their enemies. At his request, they gladly and unhesitatingly intrusted him with a military command. Forgiveness of injuries was not then reckoned a virtue—which it is too seldom practically accounted even in a Christian land; and vengeance, still called honour, sleeps not in an unforgiving breast. Zophyrus soon satisfied the Babylonians that his wrongs would not long be unavenged. To their delight, having watched the first opportunity, he sallied forth from the gate of Semiramis, on the tenth day after his entrance into the city, and falling suddenly on a thousand of the enemy, slew them every one. After an interval of only seven

days, twice that number were, in like manner, slain, near to the Ninian gates. The men of Babylon were animated with new vigour and new hopes; and the praise of Zophyrus was on every tongue. He received a higher command. But the Persians, seemingly more wary, were nowhere open to attack for the space of twenty days. On the expiration of that period, however, Zophyrus, by a noted exploit, again proved himself worthy of still greater authority, by leading out his troops from the Chaldean gates, and killing, in one spot, four thousand men. In reward for such services, and such tried fidelity, skill, and courage, as none, they thought, could be more worthy of the honour and of the trust, they not only raised him to the chief command of their army, but appointed him to the dignified and most responsible office in Babylon, which it was his aim to attain, that of (τειροφυλαξ) guardian of their walls."¹

Darius, as if to be secure against the continued repetition of such desultory carnage of his troops, advanced with all his army to the walls. They were manned to repel the assault. But the treachery of Zophyrus, however incredible, and unknown and unsuspected, alike by the Babylonians and the Persians, became immediately apparent. Intrusted as he was, in virtue of his office, with the gates of the city, no sooner had the enemy approached, and the armed citizens ascended the walls, than he opened the Belidian and the Cissian gates, close to which the choicest Persian troops were stationed. The whole scheme was a preconcerted *snare*, known only to Darius and Zophyrus, and invented solely by the latter, the mutilation of whose body was his own voluntary act. To the glory of the deed were added the greatest gifts and

¹ Herod. c. clii.—clvii. pp. 166–173. ² Herod. c. clviii. clix.

honours, and the governorship of Babylon without tribute, for his reward. The numbers of the different detachments of the Persian troops who fell, their positions, and the precise time of their successive advancements, had all been resolved on and arranged. And Darius as freely sacrificed the lives of seven thousand men, as Zophyrus had inflicted incurable wounds upon himself. "Thus," says Herodotus, "was Babylon a second time taken." And thus was the word of God,—from whom nothing past, present, or future can be hid,—a second time fulfilled against Babylon—*none shall return in vain*.

Babylon was a third time taken by Alexander the Great. Mazæus, the Persian general, surrendered the city into his hands, and he entered it with his army drawn up, "as if they were marching to battle."¹ Again was it *filled with men*,—and literally was every man *put in array, like a man to the battle*. The siege of so fortified a city would have been a work of great difficulty and labour, even to the conqueror of Asia. But the inhabitants eagerly flocked upon the walls to see their new king, and exchanged, without a struggle, the Persian for the Macedonian yoke. Babylon was afterwards successively taken by Antigonius, by Demetrius, by Antiochus the Great, and by the Parthians. But whatever king or nation came up against it, *NONE returned in vain*.

Each step in the progress of the decline of Babylon was the accomplishment of a prophecy. Conquered, for the first time,³ by Cyrus, it was afterwards reduced from an imperial to a tributary city. *Come down and*

¹ "Quadrato agmine, quod ipse ducebat, *velut in aciem irent*, ingredi suos jubet." (Quint. Curt. lib. v. c. ii.)

² "Tam munitæ urbis." (Ibid.)

³ Herod. lib. i. c. cxci. Lowth, Bishop Newton.

sit in the dust, O virgin daughter of Babylon; sit on the ground, there is no throne, O daughter of the Chaldeans.

—After the Babylonians rebelled against Darius, the walls were reduced in height, and all the gates destroyed.¹ *The wall of Babylon shall fall, her walls are thrown down.*

—Xerxes, after his ignominious retreat from Greece, rifled the temples of Babylon,² in which the golden images alone were estimated at L.20,000,000, beside treasures of vast amount. *I will punish Bel in Babylon, and I will bring forth out of his mouth that which he has swallowed up; I will do judgment upon the graven images of Babylon.*³—Alexander the Great attempted to restore it to its former glory, and designed to make it the metropolis of an universal empire. But while the building of the temple of Belus, and the reparation of the embankments of the Euphrates, were actually carrying on, the conqueror of the world died, at the commencement of this his last undertaking, in the height of his power, and in the flower of his age.⁴ *Take balm for her pain, if so be that she may be healed. We would have healed Babylon, but she is not healed.*—Patrocles, the governor of Babylon under Seleucus, one of the successors of Alexander, alarmed at the sudden and unexpected tidings, that his enemy Demetrius, with an army, was at hand, dared not, from the small number of his forces, wait his approach, ordered the Babylonians to leave the city and to “flee into the desert,”⁵ and, abandoning the city, sought pro-

¹ Herod. lib. iii. c. cl. Calmet, &c.

² Herod. lib. i. c. clxxxiii. Arrian. de Expeditione Alex. lib. vii. c. xvii. Prideaux, Lowth, Bishop Newton.

³ Jer. li. 44, 47, 52.

⁴ Arrian. lib. vii. c. xvii. Strabo, lib. xvi. p. 738. Ibid. Rollin.

⁵ Jer. li. 8, 9.

⁶ φουγέτω εἰς τὴν ἐρημίαν.

tection for himself and for his troops from the marshes of the Euphrates rather than the walls of Babylon. On entering Babylon, though he had come up suddenly like the swelling of a river, Demetrius found "a deserted city."¹ *He shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her.*²

Babylon was soon resorted to again, but the vicinity of the city of Seleucia built on very purpose, as Pliny records,³ and as Christian writers have long remarked, tended greatly to its abandonment and decay, and was the chief cause of the decline of Babylon as a city, and drained it of a great part of its population. Ptolemy Evergetes, who extended his conquests beyond the Euphrates, carried with him into Egypt 2500 idols, some of which Cambyses, who reigned at Babylon, had long before taken from the Egyptians.⁴ At a later period, or 130 years before the Christian era, Phrahates king of Parthia, as Justin relates, having marched against the Scythians who had begun to lay waste his territories, delegated his authority to one Himerus, a favourite on account of the beauty of his youth or childhood, who, forgetful of his former (condition of) life, and of his duty as deputy, grievously oppressed the Babylonians and other states. Phrahates

¹ Βαβυλῶνα τὴν πόλιν ἐκλείωμένην εὔρε. Diod. Sic. tom. viii. lib. xix. pp. 423, 424.

² Jer. l. 44.

³ In solitudine rediit exhausta vicinitati Seleuciæ, ob id conditæ a Nicatore. Plin. Nat. Hist. l. vi. c. 36.

⁴ Hieron. Tom. v. p. 706, in Dan. xi. 8.

⁵ Phrahates cum adversus eos proficisceretur, ad tutelam regni reliquit Himerum quendam, pueritiæ sibi flore conciliatum; qui tyrannica crudelitate, oblitus et vitæ præteritæ, et vicarii officii. Babylonios, multasque alias civitates importune vexavit. Justin, lib. xlii. p. 268.

was discomfited and slain by the Scythians, as was also his uncle and successor, Artabanus, soon after by the Thogarii; and his son Mithridates the Great immediately succeeded to the kingdom of Parthia. Diodorus Siculus, in seeming inadvertence, speaks of Euemerus or Humerus as king of Parthia; but mentions that he was an Hyrcanian by birth, and in a single passage or fragment, his description of the cruelties exercised by him against the Babylonians is rich in illustrations, and, conjoined with corroborative testimony, marks the continued progress of the prophetic judgments against Babylon. Exceeding in cruelty all known tyrants as Diodorus relates, he omitted no sort of punishment; for having enslaved many of the Babylonians even for any cause whatever, he was wont to send them away with all their households into Media, having given orders that their effects, or rather that they themselves should be sold as spoil. He also set fire to the forum of Babylon, and to some of the temples, and destroyed the fairest part of the city.¹

¹ 'Οτι 'Ευμερος ὁ τῶν Παρθῶν βασιλεὺς, 'Υρκανίος ὦν το γένος, ὡμοτήτι δὲ ὑπερβαλλὼν πάντας τοὺς μνημονευομένους τυραννοὺς, οὐκ ἔστιν ὅποιον τιμωρίας γένος ἀπελίπει. Πολλοὺς δὲ τῶν Βαβυλωνίων καὶ ἐπὶ ταῖς τυχούσαις αἰτίαις πανοικίους ἐξανδραποδίσαντες εἰς τὴν Μηδιαν ἐξεπέμψεν προσταζας λαφυροπυλῆσαι.* καὶ τῆς Βαβυλωνος τὴν ἀγορὰν, καὶ τινὰ τῶν ἱερῶν, ἐνεπύρην, καὶ τὸ κρατίστον τῆς πόλεως διεφθείρε. Diod. Sic. vol. x. p. 128. Translated as above. The preceding passage of Diodorus is quoted by Usher and Bishop Newton, &c. as descriptive of the desolation of Babylon and of the cruelties exercised against the Babylonians, without any specific reference to any special prediction. In the common Latin trans-

* *Λαφυρα* is a term which specially denotes the spoils taken from the living, as distinguished from *σκυλα*, or those of the dead. *Scap*. The compound word is otherwise used by Diodorus to denote that the persons of captives were sold as spoil, and thus implies that they were subjected to the lowest servitude and utmost spoliation.

There is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. Take the millstones and grind meal, &c. This prophecy is thus interpreted by Grotius and Lowth, without any allusion to the actual fact of the servitude or slavery of the Babylonians—‘Prepare yourself for servile offices.’¹ ‘From being mistress of kingdoms thou shalt become a mean slave; thy captives shall be set to grind, which was reckoned the lowest degree of drudgery, (see Exod. xi. 5; Judges xvi. 21.) such was the *pistrinum*, or turning the mill among the Romans.’² Himerus, the worst of tyrants, exercised every species of cruelty upon the Babylonians, and reduced many of them to actual slavery, and consequently to its meanest toils. *I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.*³

In suddenly *running away from her* at the approach, which alone they quote, there is no mention whatever, as in the *original*, of the fact, that commandment was given by the tyrant that their spoils should be sold, or that the exiles, as spoil, should be set up for sale. But it is not unworthy of being noted; for Lowth, who does not refer to this testimony of Diodorus or to any similar facts whatever, thus gives the interpretation of the words of the prophecy, *Uncover thy locks, &c.* ‘Thy hairs shall hang about thy ears, without being dressed up or adorned with a diadem; thou shalt *lose all thy finery and those ornaments* in which thou didst pride thyself, as marks of thy state; and the persons of the greatest quality shall be *despoiled of their gaiety, and* CARRIED CAPTIVES *in a mean and ragged condition.*’ Such was the interpretation of an able commentator before the *fact* was applied to the prediction. And such is the confirmation which it receives, after the lapse of more than a century, from the words omitted by a translator, but which are to be found in the old as well as modern editions of Diodorus.

¹ Para te servilibus ministeriis. Grot. Isaiah xlvii. 2.

² Lowth. Ibid.

³ Isaiah xiii. 11.

of Demetrius, some of the inhabitants of Babylon left the Euphrates and fled to the desert, others *passed over the Tigris* into Susiana; and the intervening *rivers* and ditches, or marshy ground, over which they had to pass in their hasty retreat, were the best protection of the band that accompanied Patrocles. After reducing many of the Babylonians to bondage, Himerus banished them from Babylon into Media, which lay beyond *the Tigris and Choaspes and their tributary streams*: but first he commanded that they should be sold; and the rich and gay apparel of the proud daughter of Babylon, ill-suited to the wandering exiles, did not any longer befit their station or their toils. The mandates of those who at different times had been *appointed over her*, were obeyed; but it had long before been written concerning the daughter of the Chaldeans, *uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers, &c. Thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.*¹

The temples of Babylon were rifled of their *idols* by Xerxes the king of Persia, till the *weight* of these in gold amounted to 400,000 pounds. Ptolemy Euergetes having extended his conquests beyond the Euphrates, took with him from the conquered provinces, on his sudden recall and hasty return into Egypt, 2500 *idols*, some of which Cambyzes the son of Cyrus, who reigned at Babylon, had previously taken from the Egyptians. When Babylon was *exhausted* by Seleucia, 40 miles distant, and many of the Babylonians removed to that city; and also when many of them at a later period were commanded, together with all their households (*πανοικίους*), to depart to

¹ Isaiah xlvii. 2, 3, 7.

Media—it may be presumed that their household gods, though a hindrance rather than a help, thus formed, time after time, a portion of their household effects; and that when their temples were finally burned, many of the *idols* were carried away by the idolatrous Babylonians, condemned to perpetual slavery and banishment, in their weary pilgrimage to the far distant land of their enemies. And thus it was written: *Their idols were upon the beasts, and upon the cattle, your carriages were heavy loaden; they are a burden to the weary beast. They stoop; they bow down together; they could not deliver the burden;*

*But themselves are gone into captivity.*¹ Media, from the first, was called to besiege Babylon; for the device of the Lord was against Babylon to destroy it. And in *the latter end*, 308 years after the siege, and 582 years after the date of the prophecy, the enslaved Babylonians did go to Media *into captivity*.

Himerus, an Hyrcanian by birth, was but a youth, if not a boy, the floridness of whose *juvenile* looks (*flore pueritiæ*) was, together with the casual absence of the king, the cause of his sudden elevation to that power which, forgetful of his former state, he so greatly abused as to excel all tyrants in cruelty. And while the full measure of his severities, of which none were omitted, was the cup of indignation prepared for the Babylonians, it may be said also of him,—*Surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them.*² His youth, and elevation to power from such a cause, may mark him out as *the least of the flock*; and in fulfilling the counsel that the Lord had taken against Babylon, surely he at once drew them out, and made their habitation desolate with them.

¹ Isaiah xli. 1, 2.

² Jeremiah l. 45.

He sent them forth from Babylon, together with all their households; many of the Babylonians had previously removed with all their effects to Seleucia—*They shall remove, they shall depart, both man and beast.*¹

The temple of Belus, first built to bind the human race to the plains of Shinar, and the other temples of their gods, and many of their fine houses, while yet undemolished, may have long tended to keep the lingering Babylonians within the precincts of the devoted city. But the judgment of God rested on the most magnificent of their temples, as well as on the proud idolaters and their senseless idols: and the soothsayers, the star-gazers, and the monthly prognosticators, could not stand up and save them from the things that were to come upon them; and the time was come when the temples of the Babylonians could no longer be their trust or their resort, and when their efforts to save them or their habitations would be in vain. For it is expressly related that Himerus set fire to the forum and some of the temples, and destroyed the fairest part of the city—*Behold they shall be as stubble, the fire shall burn them; they shall not deliver themselves from the power of the flame.*² *The people shall labour in vain, and the folk in the fire, and they shall be weary.*³ *Bel boweth down; Nebo stoopeth; I will punish Bel in Babylon; and the nations shall not flow together any more unto him.*⁴

*It is the vengeance of the Lord: take vengeance upon her: as she hath done, do unto her.*⁵—*Woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our*

¹ Jeremiah l. 3.² Isaiah xl. 13, 14.³ Jeremiah li. 58.⁴ Isaiah xlv. 1.⁵ Ibid. l. 15.

*God, the vengeance of his temple—Recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against the Lord, against the Holy One of Israel.*¹—*I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord—The Lord God of recompenses shall surely requite.*² The facts relative to the siege of Jerusalem and the captivity of the Jews, thus take the place of predictions; and a parallel may at length be drawn between what the Babylonians did, and what they suffered.

*Bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon came up against Judah to destroy it.*³ And so soon as the time of recompenses began, an assembly of great nations gathered together out of all the countries from Egypt to the bounds of the Caspian, and from Lydia to the Persian gulph, came up against Babylon.

*Nebuchadnezzar king of Babylon came, he, and all his host against Jerusalem, and pitched against it; and they built forts against it round about, and the city was besieged.*⁴ Cyrus, having prepared the nations against Babylon, encamped against it round about, built forts against it,⁵ and laid siege to the city, which had long been the terror of the nations.

The Chaldeans took Zedekiah, the king of Judah, and gave judgment upon him, and slew his sons THE PRINCES OF JUDAH before his face; and the captain of the Babylonish guard took the chief priest and the second priest, and the officer that was set over the men of war, and five

¹ Jeremiah l. 27, 28, 29.

² Ibid. li. 24, 56. ³ 2 Kings xxiv. 2.

⁴ 2 Kings xxv. 1, 2.

⁵ Xen. Cyr. lib. vii. c. v. p. 433.

men of them that were in the king's presence, and the principal scribe, which mustered the people of the land, and threescore others, and brought them to the king of Babylon, and the king of Babylon smote them and slew them.¹ And in the night in which Babylon was taken, the king, together with many of his nobles, was slain. Nor was the slaughter of the chief rulers of Israel left unavenged, when Darius, as Herodotus relates, impaled 3000 of the chief nobility of Babylon.²

*All the army of the Chaldeans brake down the walls of Jerusalem round about,*³ and thus Darius brake down the wall of Babylon.

*Nebuchadnezzar carried the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon—and all the vessels great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes, all these he brought to Babylon.*⁴—The treasures of the temple of Belus became the property of Cyrus, and Darius and Xerxes, devoted Magians or worshippers of fire, began and carried on against it the revenges of the temple of Jerusalem, till all its treasures were exhausted, and all its idols broken, and all that Bel had swallowed up was brought forth out of his mouth.

*Nebuzaradan, a captain of the guard, a servant of the king of Babylon, came unto Jerusalem, and he burned the house of the Lord and the king's house, and all the houses of Jerusalem, and EVERY GREAT MAN'S HOUSE BURNED HE WITH FIRE.*⁵ Himerus, a deputy and ser-

¹ 2 Kings xxv. 6, 7, 18–21.

² Ὁ Δαρείος τῶν ἀνδρῶν τοὺς κορυφαίους μαλιστα ἐς τρισχίλιους ἀνεσκόλοπισε.

³ 2 Kings xxv. 10. ⁴ 2 Chron. xxxvi. 7, 18. ⁵ 2 Kings xxv. 8, 9.

vant of the king of Parthia, set fire to the forum and some of the temples of Babylon, and destroyed the best or fairest parts of the city.

*The people (of Judah) transgressed very much, they mocked the messengers of the Lord—therefore he brought upon them the king of the Chaldees, and he gave ALL into his hands.*¹ The captive Jews were servants to Nebuchadnezzar and his sons. *The poorest only of the people of the land were left to be vine-dressers and husbandmen, and to serve the king of Babylon.* And when the conquerors became the conquered, Cyrus held *all the property and the persons* of the Babylonians, as given unto him.² Having taken Babylon, Cyrus commanded the Babylonians, on pain of death, to deliver up their arms; enacted that they should cultivate the land, and pay tribute, and serve those to whom they were respectively given, and he ordered the Persians, and their allies, to speak as masters or lords to those whom they had received.³ Addressing his assembled chiefs, he maintained that all were theirs by right of conquest, as by an eternal law, and that they had entered into the possession of a large and fertile country, and of *a people to cultivate it for their use.* Successive rulers held them in the same dependant state, and revolt from oppression finally entailed a *servitude* as heavy and grievous as that which they had formerly exacted.

The Babylonians had made the Jews *to serve in a hard bondage, and showed them no mercy, but laid their yoke very heavily upon them.*⁴ Cyrus reduced the Babylonians to the most abject state, to secure their submission.⁵

¹ 2 Chron. xxxvi. 14, 16, 17.
lib. vii. c. v. pp. 440, 441.

² Jer. lii. 16. Xen. Cyr.

³ Ib. pp. 452, 453.

⁴ Isa. xiv. 3. Ibid. xlvii. 6.

⁵ Xen. Cyr. lib. vii. p. 451.

Darius after their rebellion tyrannised over them more cruelly than before. The cruelties exercised by the idolaters against the worshippers of the God of Israel were retaliated on themselves by the worshippers of fire, and enemies of idolatry. And while *no mercy was shown unto Israel*, Himerus, excelling all known tyrants in cruelties, exercised them all, and *omitted no sort of punishment*, or showed *no mercy* to the inhabitants of Babylon.

Babylon that led Judah captive, and *smote the people in wrath with a continual stroke, and that ruled the nations in anger*, became the victim of the wrath it had provoked, and was smitten with a continual stroke, and long continued to be the threshing floor of the nations, though 400 years had elapsed from its subjection to Cyrus till its enslaved citizens, in token of the vengeance of the temple of the Lord, went forth into captivity dazzled and distressed by the blaze of the temples of Babylon.

The "golden city," which once triumphed over Jerusalem, thus gradually verged, for centuries, towards poverty and desolation.—Notwithstanding that Cyrus resided chiefly at Babylon, and sought to reform the government and remodel the manners of the Babylonians, the succeeding kings of Persia preferred, as the seat of empire, Susa, Persepolis, or Ecbatana, situated in their *own country*; and in like manner the successors of Alexander did not attempt to complete his purpose of restoring Babylon to its pre-eminence and glory; but, after the subdivision of his mighty empire, the very kings of Assyria, during their temporary residence even in Chaldea, deserted Babylon, and dwelt in Seleucia. And thus the foreign inhabitants, first Persians, and afterwards Greeks, imitating their sovereigns by deserting Babylon, acted as if they verily had said,—*Forsake her, and let us go every*

man unto his own country: for her judgment is reached unto heaven, and is lifted up even to the skies. Babylon shall be as a chased roe, and as a sheep that no man taketh up; they shall every man turn to his own people, and flee every one into his own land.

Babylon laid Jerusalem in heaps, and Babylon lies in heaps to this day.

SECTION II.

THE LAND OF CHALDEA.

Kindred judgments—the issue of common crimes—rested on the land of Chaldea, as well as on its doomed metropolis; and the tracing of their fulfilment may best lead to the view of the utter desolation of fallen Babylon.

They come from a far country, from the end of the earth, to destroy the whole land. Many nations and great kings shall serve themselves of thee also, &c. The Persians, the Macedonians, the Parthians, the Romans, the Saracens, and the Turks, are the chief of the many nations who have unscrupulously and unsparingly served themselves of the land of the Chaldeans: and Cyrus and Darius, kings of Persia; Alexander the Great, and Seleucus, king of Assyria; Demetrius and Antiochus the Great; Trajan, Severus, Julian, and Heraclius, emperors of Rome: the victorious Omar, the successor of Mahomet;—Hologou and Tamerlane, are *great kings*, who successively subdued or desolated Chaldea, or exacted from it tribute to such an extent, as scarcely any other country ever paid to a single conquerer. And, though the names of some

of these nations were unknown to the Babylonians, and unheard of in the world at the time of the prophecy, most of these many nations and great kings need now but to be named, to show that, in local relation to Chaldea, *they came from the utmost border, from the coasts of the earth.*

They are CRUEL both in ANGER and fierce wrath to lay the land DESOLATE, &c. The Persians vied with the Parthians in cruelty and fierceness against resisting and against subjugated enemies. Three thousand Babylonians were at once impaled by order of Darius. Conquest was the object, and kindness was not in the nature of the Macedonian conquerors of Babylon. The possession of Chaldea was contested between Antigonus and Seleucus, and *ruler rose against ruler.* After its long subjection to the Seleucidae, the proverbially cruel Parthians held Babylonia in bondage. In the second century of the Christian era, the Romans, *coming from afar*, still maintained the character of the cruel and fierce desolators of Chaldea, and were thus the unconscious instruments of the fulfilment of other prophecies. "Under the reign of Marcus, the Roman generals penetrated *as far as Ctesiphon and Seleucia.* They were received as friends by the Greek colony; they attacked as enemies the seat of the Parthian kings, yet both cities experienced the same treatment. The sack and conflagration of Seleucia, *with the massacre of three hundred thousand of the inhabitants*, tarnished the glory of the Roman triumph. Seleucia sunk under the fatal blow; but Ctesiphon, in about thirty-three years, had sufficiently recovered its strength to maintain an obstinate siege against the emperor Severus."¹ Ctesiphon was thrice besieged and thrice taken

¹ Gibbon, vol. i: c. viii. p. 333.

by the predecessors of Julian. And when attacked by Julian the *anger* of that Roman emperor and that of his army was not moderated, nor their *cruelty* abated, by the effectual resistance of the citizens of Ctesiphon against sixty thousand besiegers. "The fields of Assyria were devoted by Julian to the calamities of war; and the philosopher retaliated on a guiltless people the acts of rapine and cruelty which had been committed by their haughty master in the Roman provinces,—the Persians beheld from the walls of Ctesiphon the *desolation* of the adjacent country."¹ With such violence did he wreak his vengeance on the *inhabitants of Chaldea*, that their *fierce wrath* was conjoined with the *cruelty* of their enemies to *lay the land desolate*. "The extensive region that lies between the river Tigris and the mountains of Media, was filled with villages and towns; and the fertile soil, for the most part, was in a very improved state of cultivation.—But on the approach of the Romans, this rich and smiling prospect was instantly blasted. Wherever they moved, the inhabitants deserted the open villages, and took shelter in the fortified towns; the cattle were driven away; the grass and ripe corn were *consumed with FIRE*; and as soon as the *flames* had subsided which interrupted the march of Julian, he beheld the melancholy face of a SMOKING AND NAKED DESERT."² But "the second city of the province, large, populous, and well fortified," in vain resisted a fierce and desperate assault; and a large breach having been made by a battering-ram in the walls, "the soldiers of Julian rushed *impetuously* into the town, and after the full gratification of every military appetite, Perisabor was REDUCED TO ASHES; and the engines which

¹ Gibbon, vol. iv. c. xxiv. pp. 169, 185.

² Ibid. pp. 191, 192.

assaulted the citadel were planted on the *ruins of the smoking houses*.”¹ When, in after ages, the Romans, under Heraclius, penetrated to the royal seat of Destagered, and spread over Chaldea to the gates of Ctesiphon, “whatever could not be easily transported, *they consumed with fire*, that Chosroes might feel the *anguish* of those wounds which he had so often inflicted on the provinces of the empire; and justice might allow the excuse,” says Gibbon, “if the desolation had been confined to the works of regal luxury, if national *hatred*, military licence, and religious zeal, had not wasted with *equal rage* the habitations and the temples of the guiltless subjects.”² The fierce Abassides, proverbially reckless of committing murder, which was the very work that their missionaries went forth to execute, long reigned over Chaldea; and Bagdad, its new capital, distant about fifteen miles from Seleucia and Ctesiphon, was their imperial seat for five hundred years.³ “Their daggers, their only arms, were broken by the sword of Holagou, and except the word *assassin*, not a vestige is left of the enemies of mankind,”⁴—for again and again has it proved true of the land of Chaldea—*I will destroy the sinners thereof out of it*. The Mogul Tartars succeeded as the guilty possessors and cruel desolaters of *the land* of Babylon. “Bagdad, after a siege of two months, was stormed and sacked by the Moguls, under Holagou Khan, the grandson of Ghen-gis Khan.”⁵ And Tamerlane, another *great king*, “reduced to his obedience the whole course of the Tigris and Euphrates, from the mouth to the sources of these rivers; and he erected on the ruins of Bagdad a pyramid of ninety

¹ Gibbon, vol. iv. c. xxiv. p. 170.

² Ibid. vol. viii. c. xlvi. p. 253.

³ Ibid. vol. x. c. lii. p. 35.

⁴ Ibid. vol. xi. c. lxiv. p. 417.

⁵ Ibid. vol. xi. c. lxiv. p. 418.

thousand heads.”¹ Finally, not with abated, but if possible, with increasing, or with more persevering cruelty, the Turks, aided by Saracens, Coords, and Tartars, have become *the weapons of the indignation of the Lord, brought forth out of his armoury which he hath opened; for—*fearful as a token of judgment, and clear as the testimony of truth—*this is the work of the Lord God of Hosts in the land of the Chaldeans.—Waste and utterly destroy after them. A sword is upon the Chaldeans. A sound of battle is in the land, and of great destruction. I will kindle a FIRE in his CITIES, and it shall DEVOUR ALL ROUND ABOUT HIM. A sound of great destruction cometh from the land of the Chaldeans.*

And Chaldea shall be a spoil; ALL that spoil her shall be SATISFIED, saith the Lord. Come against her from the utmost border, open her storehouses. A SWORD is upon her treasures, and they shall be robbed. O thou that dwellest upon many waters, ABUNDANT in treasures, thine end is come, and the measure of thy covetousness. Ontaking Babylon suddenly by surprise, Cyrus became immediately possessed of the treasures of darkness, and hidden riches of secret places. On his first publicly appearing in Babylon, all the officers of his army, both of the Persians and allies, according to his command, wore very splendid robes, those belonging to the superior officers being of various colours, all of the finest and brightest dye, and richly embroidered with gold and silver; and thus the hidden riches of secret places were openly displayed. And when the treasures of Babylon became the spoil of another great king, Alexander gave six minæ (about L.15) to each Macedonian horseman, to each Macedonian soldier and foreign horseman two minæ (L.5,) and to every

¹ Gibbon, vol. xii. c. lxv. pp. 9–24.

other man in his army, a donation equal to two months' pay. Demetrius ordered his soldiers to plunder the land of Babylon for *their own use*.¹ But it is not in these instances alone that Chaldea has been a spoil, and that *all* who spoil her have been *satisfied*. It was the abundance of her treasures which brought successive spoliators. Many nations came from afar, and though they *returned to their own country*, (as in formerly besieging Babylon, so in continuing to despoil the land of Chaldea,) *none returned in vain*. From the richness of the country new treasures were speedily stored up, till again *the sword came upon them, and they were robbed*. The prey of the Persians and of the Greeks for nearly two centuries after the death of Alexander, Chaldea became afterwards the prey chiefly of the Parthians, for an equal period, till a greater nation, the Romans, *came from the coasts of the earth* to pillage it. To be restrained from dominion and from plunder, was the exciting cause, and often the shameless plea, of the anger and fierce wrath of these famed but cruel conquerors of the world. Yet within the provinces of their empire, it was their practice, on the submission of the inhabitants, to protect and not to destroy. But Chaldea, from its extreme distance, never having yielded permanently to their yoke, and the limits of their empire having been fixed by Hadrian on the western side of the Euphrates, or on the very borders of Chaldea, that hapless country obtained not their protection, though repeatedly the scene of ruthless spoliation by the Romans. The authority of Gibbon, in elucidation of Scripture, cannot be here distrusted any more than of heathen historians. To use his words, "that a hundred thousand captives, and a *rich booty*, rewarded the

¹ Plutarch, Life of Demetrius.

fatigues of the Roman soldiers,"¹ when Ctesiphon was taken, in the second century, by the Romans. "The city opened its gates to Cassius, the Roman general; but nevertheless Cassius ordered the *inhabitants*, to the number of *four hundred thousand souls*, to be inhumanly massacred, and the city to be utterly demolished."² Even Julian, who, in the fourth century, was forced to raise the siege of Ctesiphon, came not *in vain* to Chaldea, and *failed not to take of it a spoil*; nor, though an apostate, did he fail to verify by his acts the truth which he denied. After having given Perisabor to the flames, "the plentiful magazines of corn, of arms, and of splendid furniture, were partly distributed among the troops, and partly reserved for the public service; the *useless stores* were destroyed by *fire*, or thrown into the streams of the Euphrates."³ Having also rewarded his army with a hundred pieces of silver to each soldier, he thus stimulated them (when still dissatisfied) to fight for greater spoil—"Riches are the object of your desires; those riches are in the hands of the Persians; and the *spoils* of this fruitful country are proposed as the prize of your valour and discipline."⁴ The enemy being defeated after an arduous conflict, "the *spoil* was such as might be expected from the riches and luxury of an oriental camp; *large quantities of silver and gold*, splendid arms and trappings, and beds and tables of massy silver."⁵

When the Romans, under Heraclius, ravaged Chaldea, "though much of the treasure had been removed from Destagered, and much had been expended, the *remaining*

¹ Gibbon, vol. i. c. viii. p. 334.

² Universal Hist. vol. xv. p. 216.

³ Gibbon, vol. iv. c. xxiv. p. 171.

⁴ Ibid. p. 176.

⁵ Ibid. vol. iv. c. xxiv. p. 184.

wealth appears to have *exceeded their hopes*, and even to have SATIATED their avarice."

While the deeds of Julian and the words of Gibbon show how Chaldea was *spoiled*—how a *sword* continued to be on her *treasures*—and how, *year after year*, and age after age, there was *rumour on rumour, and violence in her land, and that all that spoil her would be SATISFIED*—more full illustrations remain to be given of the truth of the same prophetic word. And as one painter of great power may cope with another, by drawing as closely to the life as he, though the features be different, so Gibbon's description of the sack of Ctesiphon, as previously he had described the sack and conflagration of Seleucia, (cities, each of which may aptly be called "the daughter of Babylon," having been, like it, the capital of Chaldea,) is written as if, by the most graphic representation of facts, he had been aspiring to rival Volney as an illustrator of Scripture prophecy. "The capital was taken by assault; and the disorderly resistance of the people gave a keener edge to the *sabres* of the Moslems, who shouted with religious transport, 'This is the white palace of Chosroes; this is the promise of the apostle of God.' The naked *robbers* of the desert were suddenly *enriched beyond the measure of their hope* or knowledge. Each chamber revealed a new *treasure*, *secreted* with art, or ostentatiously displayed; the *gold and silver*, the various wardrobes and precious furniture, surpassed (says Abulfeda) the estimate of fancy or numbers; and another historian defines the untold and almost infinite mass by the fabulous computation of three thousand of thousands of thousands of pieces of gold.—One of the apartments of the palace was decorated with a carpet of silk sixty cu-

¹ Gibbon, vol. viii. c. xlvi. p. 252.

bits in length, and as many in breadth, (90 feet); a paradise, or garden, was depicted on the ground; the flowers, fruits, and shrubs were imitated by the figures of the *gold* embroidery, and the colours of the *precious stones*; and the ample square was encircled by a variegated and verdant border. The rigid Omar *divided the prize* among his brethren of Medina; the picture was destroyed; but such was the intrinsic value of the materials, that the share of Ali alone was sold for 20,000 drachms. A mule that carried away the tiara and cuirass, the belt and bracelets of Chosroes, was overtaken by the pursuers; the gorgeous trophy was presented to the commander of the faithful, and the gravest of his companions condescended to smile when they beheld the white beard, hairy arms, and uncouth figure of the veteran who was invested with the *spoil of the great king*.¹

Recent evidence is not wanting to show, that, wherever a *treasure* is to be found, a sword, in the hand of a *fierce* enemy, is upon it, and spoliation has not ceased in the land of Chaldea.

“On the west of Hillah, there are two towns, which, in the eyes of the Persians and all the Shiites, are rendered sacred by the memory of two of the greatest martyrs of that sect. These are Meshed Ali and Meshed Housein, lately *filled with riches*, accumulated by the devotion of the Persians, but carried off by the *ferocious* Wahabees to the middle of their deserts.”²

And, after the incessant spoliation of ages, now that *the end is come* of the treasures of Chaldea, the earth itself fails not to disclose its *hidden treasures*, so as to

¹ Gibbon, vol. ix. c. li. pp. 370, 371.

² Malte-Brun's Geog. vol. ii. p. 119. Buckingham's Travels in Mesopotamia, vol. ii. p. 246.

testify that they once were *abundant*. In proof of this an instance may be given. At the ruins of Hoomania, near to those of Ctesiphon, pieces of silver having (on the 5th of March 1812) been accidentally discovered, edging out of the bank of the Tigris, "on examination, there were found and brought away," by persons sent for that purpose by the pasha of Bagdad's officers, "between six and seven hundred ingots of silver, each measuring from one to one and a half feet in length; and an earthen jar, containing upwards of two thousand Athenian coins, all of silver. Many were purchased at the time by the late Mr Rich, formerly the East India Company's resident at Bagdad, and are now in his valuable collection, since bought by government, and deposited in the British Museum."¹ Amidst the ruins of Ctesiphon, "the natives often pick up coins of gold, silver, and copper, for which they always find a ready sale in Bagdad. Indeed, some of the wealthy Turks and Armenians, who are collecting for several French and German consuls, hire people to go and search for coins, medals, and antique gems; and I am assured they never return to their employers empty-handed;"²—as if *all who spoil Chaldea shall be satisfied*, till even the ruins be spoiled unto the uttermost.

The past history of the land of the Chaldeans may be briefly closed in the language of prophecy; for the prophets in their visions, saw it as it is; although historians knew not, even after its grandeur was partially gone, how to tell of its fertility, which they witnessed, and hope to be believed. Those who recorded *the word that the Lord spake against Babylon, and against the land of the Chal-*

¹ Captain Mignan's Travels, p. 53.

² Ibid. p. 74.

deans, had no such fear, though two thousand four hundred years have elapsed since they described what is now only at last to be seen.

I will punish the land of the Chaldeans, and will make it perpetual desolations: cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. A drought is on the waters, and they shall be dried up. Behold the hindermost of the nations, a dry land and a desert. Her cities are a desolation, a dry land and a wilderness, a land where no man dwelleth, neither doth son of man pass thereby. I will send unto Babylon fan-ners that shall fan her, and empty her land. The land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

The land of the Chaldeans was to be made *perpetual* or long continued *desolations*.—Ravaged and spoiled for ages, the Chaldees' excellency finally disappeared, and the land became desolate, as still it remains. Rauwolff, who passed through it in 1574, describes the country as bare, and "so dry and barren that it cannot be tilled."¹ And the most recent travellers all concur in describing it in similar terms.

The land of Babylon was to be fanned and emptied—to be a dry land, a wilderness, and a desert, &c.—On the one side, near to the site of Opis, "the country all around appears to be one wide desert of sandy and barren soil, thinly scattered over with brushwood and tufts of reedy grass."² On the other, between Bussorah and Bagdad, "immediately on either bank of the Tigris, is the *untrodden desert*. The absence of all cultivation,—

¹ Rauwolff's Travels, in Ray's Collection of Travels, 1693, p. 164.

² Buckingham's Travels in Mesopotamia, vol. ii. p. 155.

the sterile, arid, and wild character of the whole scene, formed a contrast to the rich and delightful accounts delineated in Scripture. The natives, in travelling over these *pathless deserts*, are compelled to explore their way by the stars."¹ "The face of the country is open and flat, presenting to the eye one vast level plain where nothing is to be seen but here and there a herd of half-wild camels. This immense tract is very rarely diversified with any trees of moderate growth, but is an immense wild bounded only by the horizon."² In the intermediate region, "the whole extent from the foot of the wall of Bagdad is a barren waste without a blade of vegetation of any description;" on leaving the gates, the traveller has before him "the prospect of a bare *desert*,—a flat and barren country.—The whole country between Bagdad and Hillah is a perfectly flat and (with the exception of a few spots as you approach the latter place) *uncultivated waste*."³ "That it was at some former period in a far different state, is evident from the number of canals by which it is traversed, now *dry* and neglected; and the quantity of heaps of earth covered with fragments of brick and broken tiles, which are seen in every direction,—the indisputable traces of former population. At present the only inhabitants of the tract are the Sobeide Arabs."⁴ "Around as far as the eye can reach, is a *trackless desert*."⁵ "The abundance of the country has vanished as clean away as if the 'besom of destruction'

¹ Mignan's Travels, p. 5.

² Ibid. pp. 31, 32. Keppel's Nar. vol. i. p. 260. Buckingham's Travels, p. 242. Kinnier's Memoirs of Persia, p. 279.

³ Rich's Memoir, p. 4.

⁴ Transactions of the Literary Society at Bombay, vol. i. pp. 123. 138. Captain Frederick on the State of Babylon.

⁵ Keppel's Narrative, p. 87.

had swept it from north to south; the whole land from the outskirts of Babylon to the farthest stretch of sight lying a melancholy waste. *Not a habitable spot* appears for countless miles."¹ *The land of Babylon is desolate without an inhabitant.* The Arabs traverse it; and every man met with in the desert is looked on as an enemy. Wild beasts have now their home in the land of Chaldea; but the traveller is less afraid of them,—even of the lion,—than of “the wilder animal, the desert Arab.” The country is frequently “totally impassable.” “Those splendid accounts of the Babylonian lands, yielding crops of grain two or three hundred fold, compared with the modern face of the country, afford a remarkable proof of the *singular desolation* to which it has been subjected. The canals at present can only be traced by their decayed banks.”²

“The soil of the desert,” says Captain Mignan, who traversed it on foot, and who, in a single day, crossed forty ancient water courses, “consists of a hard clay, mixed with sand, which at noon becomes so heated with the sun’s rays, that I found it too hot to walk over it with any degree of comfort. Those who have crossed those desert wilds, are already acquainted with their dreary tediousness even on horseback; what it is on foot they can easily imagine.”³

Where astronomers first registered eclipses, and marked the motions of the planetary bodies, the natives, as in the deserts of Africa, or as the mariner without a compass on the pathless ocean, can now direct their course only by the stars, over the pathless desert of Chaldea. Where cultivation reached its utmost height, and where two hun-

¹ Sir R. K. Porter’s *Travels in Babylonia, &c.* vol. ii. p. 185.

² Mignan’s *Travels*, p. 2.

³ *Ibid.* pp. 2, 31–34.

dred fold was stated as the common produce, there is now one wide and uncultivated waste; *and the sower and reaper are cut off from the land of Babylon.* Where abundant stores and treasures were laid up, and annually renewed and increased, *fanners have fanned, and spoilers have spoiled* them till they have *emptied* the land. Where labourers, shaded by palm-trees a hundred feet high, irrigated the fields till all was plentifully watered from numerous canals, the wanderer, without an object on which to fix his eye, but “stinted and short lived shrubs,” can scarcely set his foot without pain, after the noon-day heat, on the “arid and parched ground,” in plodding his weary way through *a desert, a dry land, and a wilderness.* Where there were crowded thoroughfares from city to city, there is now “silence and solitude;” for the ancient *cities* of Chaldea are *desolations*,—*where no man dwelleth, neither doth any son of man pass thereby.*¹

¹ Sin has wrought desolation in Chaldea, as finally, if unrepented of, it must in any and in every land. But justice shall yet dwell in the wilderness, and righteousness *remain* in the fruitful field: and—not in Judea alone, on the restoration and conversion of all the house of Israel, but throughout all nations when enlightened by the word of God, and renewed by his Spirit, moved by whom the prophets spake,—the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. (Isa. xxxii. 15–17.) And it is pleasing to pause for a moment, and to turn from the direful retrospect of sin, judgment, and desolation, which the past history of Chaldea holds up to view, to a word of Scripture, (one word, if rightly interpreted, is enough,) which, like a bright star in the east, shines as the harbinger of a brighter day, after the long night of darkness which has rested on that land which was full of wickedness, and therefore has been *emptied* in judgment. And seemingly commencing convulsions, in the war and the trial of principles, throughout the wide world, that must come,—the rising “hurricane” which, controlled by the Lord, shall yet sweep every moral “pestilence” from the earth,

Her cities are desolations. The course of the Tigris through Babylonia, instead of being adorned, as of old, with cities and towns, is marked with the sites of "ancient ruins."¹ Sitace, Sabata, Narisa, Fuchera, Sendia "no longer exist."² A succession of multitudinal mounds, crossed at right angles by others, mark the supposed site of Artemita, or Destagered. Its once luxuriant gardens are covered with grass; and a higher mound distinguishes "the royal residence" from the ancient streets.³ Extensive ridges and mounds (near to Houmania,) varying in height and extent, are seen branching in every direction."⁴ A wall, with sixteen bastions, is the only memorial of Apollonia.⁵ The once magnificent Seleucia is now a scene of desolation. There is not a single building, but the country is strewn for miles with fragments of decay-

seem, in their beginning, to betoken that the time may not be distant, when the effect of the vision shall be seen. *Then said I to the angel that talked with me, (Zechariah v. 10. 11,) whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there on its own base,—in the land of Shinar, but it is not said, in the city of Babylon.* Building, establishing, and setting, all appear to be significative of a blessing—of reconstruction on a new base, and not reducible to *heaps*; and though the previous vision be of judgment, he whose name is THE BRANCH, is immediately after spoken of; and, in "building the temple of the Lord," his office is redemption. But without a metaphor, it ~~is~~ said, and, without a doubt, it shall prove true—All the ends of the earth shall see the salvation of the Lord. The whole earth shall rejoice,—the *wilderness* and the *solitary places* shall be glad for them; and the *desert* shall rejoice, and blossom as the rose.

¹ See Chart prefixed to Major Keppel's Narrative.

² Plan of the Environs of Babylon, &c. in Major Rennel's Geography of Herodotus, p. 335.

³ Keppel's Narrative, vol. i. p. 267.

⁴ Mignan's Travels, p. 49.

⁵ Keppel, p. 276.

ed buildings. "As far," says Major Keppel, "as the eye could reach, the horizon presented a broken line of mounds; the whole of this place was a desert flat."¹ On the opposite bank of the Tigris, where Ctesiphon its rival stood, besides fragments of walls and broken masses of brick-work, and remains of vast structures encumbered with heaps of earth, there is one magnificent monument of antiquity, "in a remarkably perfect state of preservation," "a large and noble pile of building, the front of which presents to view a wall three hundred feet in length, adorned with four rows of arched recesses, with a central arch, in span eighty-six feet, and above an hundred feet high, supported by walls sixteen feet thick, and leading to a hall which extends to the depth of one hundred and fifty-six feet," the width of the building. A great part of the back wall and of the roof is broken down; but that which remains "still appears much larger than Westminster Abbey."³ It is supposed to have been the lofty palace of Chosroes; but there desolation now reigns. "On the site of Ctesiphon, the smallest insect under heaven would not find a single blade of grass wherein to hide itself, nor one drop of water to allay its thirst."⁴ In the rear of the palace, and attached to it, are mounds two miles in circumference, indicating the utter desolation of buildings, formed to minister to luxury. But, in the words of Captain Mignan, "such is the extent of the irregular mounds and hillocks that overspread the sites of these renowned cities, that it would occupy some months to take the bearings and dimensions of each with accuracy."⁶

¹ Keppel's Narrative, p. 125.

² Ibid. p. 130.

³ Mignan's Travels, p. 79.

⁴ Buckingham, p. 441.

⁵ Mignan's Travels, p. 81.

While the ancient *cities of Chaldea* are thus *desolate*, the sites of others cannot be discovered, or have not been visited, as none pass thereby; the more modern cities, which flourished under the empire of Califs, "are all in ruins."¹ The second Bagdad has not indeed yet shared the fate of the first. And Hillah—a town of comparatively modern date, near to the site of Babylon, but in the gardens of which there is not the least vestige of ruins—yet exists. But the former, "ransacked by massacre, devastation, and oppression, during several hundred years," has been "gradually reduced from being a rich and powerful city, to a state of comparative poverty, and the feeblest means of defence."² And of the inhabitants of the latter, about eight or ten thousand, it is said that if any thing could identify the modern inhabitants of Hillah as the descendants of the ancient Babylonians, it would be their extreme profligacy, for which they are notorious even amongst their immoral neighbours."³ They give no sign of repentance and reformation to warrant the hope that judgment, so long continued upon others, will cease from them; or that they are the people that shall escape. Twenty years have not passed since towns in Chaldea have been ravaged and pillaged by the Wahabees; and so lately as 1823, the town of Shehreban "was sacked and ruined by the Coords," and reduced to desolation.⁴ Indications of ruined cities, whether of a remote or more recent period, abound throughout the land. The process of destruction is still completing. Gardens which studded the banks of the Tigris have very recently disap-

¹ Mignan's Travels, p. 82.

² Sir R. K. Porter's Travels, vol. ii. pp. 265, 266.

³ Keppel's Narrative, vol. i. pp. 182, 183.

⁴ Keppel's Narrative, pp. 272, 278.

peared, and mingled with the desert,—and concerning the *cities* also of *Chaldea*, the word is true that they *are desolations*. For “the whole country is strewed over with the débris of Grecian, Roman, and Arabian towns, confounded in the same mass of rubbish.”¹

But while these lie in indiscriminate ruins, the chief of the cities of Chaldea, the first in name and in power that ever existed in the world, bears many a defined mark of the judgments of Heaven.

SECTION III.

FALLEN BABYLON.

The progressive and predicted decline of Babylon the Great, till it ceased to be a city, has already been briefly detailed. About the beginning of the Christian era a small portion of it was inhabited, and the far greater part was cultivated.² It diminished as Seleucia increased, and the latter became the greater city. In the second century nothing but the walls remained. It became gradually a great desert; and in the fourth century, its walls, repaired for that purpose, formed an enclosure for wild beasts, and Babylon was converted into a field for the chase—a hunting-place for the pastime of the Persian monarchs. The name and the remnant were cut off from Babylon; and there is a blank, during the interval of many ages, in the history of its mutilated remains and of its mouldering decay. It remained long in the possession of

¹ Malte-Brun's Geography, vol. ii. p. 119.

² Diod. Sic. tom. ii. p. 35.

the Saracens; and abundant evidence has since been given, that every feature of its prophesied desolation is now distinctly visible, for the most ancient historians bore not a clearer testimony to facts confirmatory of the prophecies relative to its first siege and capture by Cyrus, than the latest travellers bear to the fulfilment of those which refer to its final and permanent ruin. The identity of its site has been completely established.¹ And the truth of every general and every particular prediction is now so clearly demonstrated, that a simple exhibition of the facts precludes the possibility of any cavil, and supersedes the necessity of any reasoning on the subject.

It is not merely the general desolation of Babylon—however much that alone would have surpassed all human foresight—which the Lord declared by the mouth of his prophets. In their *vision*, they saw not more clearly, nor defined more precisely, the future history of Babylon, from the height of its glory to the oblivion of its name, than they saw and depicted *fallen Babylon*, as now it lies, and as, in the nineteenth century of the Christian era, it has for the first time been fully described.² And now when *an end has come upon Babylon*, after a long succession of ages has wrought out its utter

¹ Rennell's Geography of Herodotus, p. 349. Keppel's Narrative, p. 171.

² Niebuhr, Ives, Irwin, Ottar, Evirs, Thevenot, Della Valle, Texeira, Edrisi, Abulfeda. and Balbi, were consulted by Major Rennell; to these may now be added, Mr Rich, Sir Robert Ker Porter, Captain Frederick, the Hon. Major Keppel, Colonel Kenner, Mr Buckingham, and Captain Mignan,—most of whom were accompanied by others.

desolation, both the pen and the pencil of travellers, who have traversed and inspected its ruins, must be combined, in order to delineate what the word of God, by the prophets, told from the beginning that that end would be.

Truth ever scorns the discordant and encumbering aid of error: but to diverge in the least from the most precise facts, would here weaken and destroy the argument; for the predictions correspond not closely with any thing, except alone with the express and literal reality. To swerve from it is, in the same degree, to vary from them: and any misrepresentation would be no less hurtful than iniquitous. But the actual fact renders any exaggeration impossible, and any fiction poor. Fancy could not have feigned a contrast more complete, nor a destruction greater than that which has come from the Almighty upon Babylon. And though the greatest city on which the sun ever shone be now a *desolate wilderness*, there is scarcely any spot on earth more clearly defined—and none could be more accurately delineated by the hands of a draftsman—than the scene of Babylon's desolation is set before us in the very words of the prophets; and no words could now be chosen like unto those, which for two thousand five hundred years have been its "burden"—the burden which now it bears.

Such is the multiplicity of prophecies and the accumulation of facts, that the very abundance of evidence increases the difficulty of arranging them, in a condensed form, and thus appropriating its specific fulfilment to each precise and separate prediction; and many of them may be viewed connectedly. All who have visited Babylon concur in acknowledging or testifying that the desolation is exactly such as was foretold. They, in general, apply



Infrared spectra were recorded on a Perkin-Elmer Model 560 spectrophotometer.



the more prominent predictions; and, in minute details, they sometimes unconsciously adopt, without any allusion or reference, the words of inspiration.

Babylon is wholly desolate. It has become heaps—it is cut down to the ground—brought down to the grave—trodden on—uninhabited—its foundations fallen—its walls thrown down, and utterly broken—its loftiest edifices rolled down from the rocks—the golden city has ceased—the worms are spread under it, and the worms cover it, &c. There the Arabian pitches not his tent; there the shepherds make not their folds; but wild beasts of the desert lie there, and their houses are full of doleful creatures, and owls dwell there, &c. It is a possession for the bittern, and a dwelling-place for dragons—a wilderness, a dry land and a desert—a burnt mountain—pools of water—spoiled—empty—nothing left—utterly destroyed—every one that goeth by it is astonished, &c., &c., &c.

Babylon shall become heaps. Babylon the glory of kingdoms is now the greatest of ruins. “Immense tumuli of temples, palaces, and human habitations of every description,” are everywhere seen, and form “long and varied lines of ruins,” which in some places “rather resemble natural hills than *mounds* which cover the remains of great and splendid edifices.”¹ Those buildings which were once the labour of slaves and the pride of kings, are now mis-shapen heaps of rubbish. “The whole face of the country is covered with vestiges of building, in some places consisting of brick-walls surprisingly fresh, in others, merely a *vast succession of mounds* of rubbish, of such indeterminate figures, variety, and extent, as to involve the person who should have formed any theory in

¹ Porter's Travels, vol. ii. pp. 294, 297.

inextricable confusion.”¹ “Long mounds running from north to south, are crossed by others from east to west;” and are only distinguished by their form, direction, and number, from the decayed banks of canals. “The greater part of the mounds are certainly the remains of buildings, originally disposed in streets, and crossing each other at right angles.”² The more distinct and prominent of these “heaps” are double, or lie in parallel lines, each exceeding twenty feet, and “are intersected by cross passages, in such a manner as to place beyond a doubt the fact of their being rows of houses or streets fallen into decay.”³ Such was the form of the streets of Babylon, leading towards the gates; and such are now the lines of its heaps. “There are also, in some places, two hollow channels, and three mounds, running parallel to each other for a considerable distance, the central mound being, in such cases, a broader and flatter mass than the other two, as if there had been two streets going parallel to each other, the central range of houses which divided them being twice the size of the others, from their being double residences, with a front and door of entrance to face each avenue.” “Irregular hillocks and mounds, *formed over* masses of ruins, present at every step memorials of the past.”⁵

From the temple of Belus and the two royal palaces, to the streets of the city and single dwellings, all have *become heaps*; and the only difference or gradation now is from the vast and solid masses of ruins which look like mountains, to the slight mound that is scarcely elevated

¹ Rich's Memoirs, p. 2.

² Buckingham's Travels in Mesopotamia, vol. ii. p. 298.

³ Ibid. p. 299.

⁴ Ibid. p. 299.

⁵ Mignan's Travels, vol. ii. p. 116.

above the plain. *Babylon is fallen*, literally **FALLEN** to such a degree that those who stand on its site and look on numerous parallel mounds, with a hollow space between, are sometimes at a loss to distinguish between the remains of a street or a canal, or to tell where the crowds frequented, or where the waters flowed. *Babylon is fallen*, till its ruins cannot fall lower than they lie. *It is cut down to the ground. Her foundations are fallen*; and the ruins rest not on them. Its palaces, temples, streets, and houses, lie "*buried in shapeless heaps.*"¹ And "the view of Babylon," as taken from the spot, is truly a picture of utter desolation, presenting its *heaps* to the eye, and showing how, as if literally buried under them, *Babylon is brought down to the grave.*

Cast her up as heaps. Mr Rich, in describing a grand heap of ruins, the shape of which is nearly a square of seven hundred yards in length and breadth, states that the workmen pierce into it in every direction, in search of bricks, "hollowing out deep ravines and pits, and *throwing up the rubbish in heaps* on the surface."² "The summit of the Kasr," (supposed to have been the lesser palace,) is in like manner "covered with *heaps of rubbish.*"

Let nothing of her be left. "Vast heaps constitute *all that now remains* of ancient Babylon."³ All its grandeur is departed; all its treasures have been spoiled; all its excellence has utterly vanished; the very heaps are searched for bricks when nothing else can be found; even these are *not left* wherever they can be taken away, and Babylon has for ages been "a quarry above ground,"

¹ Porter's Travels, p. 294.

² Rich's Memoirs, p. 22.

³ Keppel's Narrative, p. 196.

ready to the hand of every successive despoiler. Without the most remote allusion to this prophecy, Captain Mignan describes a mound attached to the palace, ninety yards in breadth by half that height, the whole of which is deeply furrowed in the same manner as the generality of the mounds. "The ground is extremely soft, and tiresome to walk over, and appears *completely exhausted* of all its building materials: *nothing now is left* save one towering hill, the earth of which is mixed with *fragments* of broken brick, red varnished pottery, tile, bitumen, mortar, glass, shells, and pieces of mother of pearl,"¹—worthless fragments, of no value to the poorest. *From thence shall she be taken—let nothing of her be left.* One traveller, towards the end of last century, passed over the site of ancient Babylon, without being conscious of having traversed it.²

Bbaylon shall be pools of water. While the workmen cast her up as heaps in piling up the rubbish while excavating for bricks, that they may take them from thence, and that *nothing may be left*, they labour more than trebly in the fulfilment of prophecy, for the numerous and deep excavations form *pools of water*, on the overflowing of the Euphrates, and, annually filled, they are not dried up throughout the year. "Deep cavities are also formed by the Arabs, when digging for hidden treasure."³ "The ground is sometimes covered with pools of water in the hollows."

¹ Mignan's Travels, pp. 190, 200.

² Transactions of the Literary Society at Bombay, vol. i. p. 130. Note, Cunningham's Journey to India, 1785.

³ Mignan's Travels, p. 213.

⁴ Buckingham's Travels, vol. ii. p. 296. Keppel's Travels, vol. i. p. 125.

Sit on the dust, sit on the ground, O daughter of the Chaldeans. The surface of the mounds which form all that remains of Babylon, consists of decomposed buildings, reduced to dust; and over all the ancient streets and habitations, there is literally nothing but the dust or the ground on which to sit.

Thy nakedness shall be uncovered. "Our path," says Captain Mignan, "lay through the great mass of ruined heaps on the site of 'shrunk Babylon.' And I am perfectly incapable of conveying an adequate idea of the dreary, lonely nakedness that appeared before me."¹

Sit thou silent, and get thee into darkness. There reigns throughout the ruins "a silence profound as the grave."² Babylon is now a "silent scene, a sublime solitude."³

It shall never be inhabited, nor dwell in from generation to generation. From Rauwolff's testimony it appears that in the sixteenth century "there was not a house to be seen."⁴ And now "the eye wanders over a barren desert in which the ruins are nearly the only indication that it ever had been inhabited." "It is impossible," adds Major Keppel, "to behold this scene and not to be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present, that *she should never be inhabited*; that the 'Arabian should not pitch his tent there;' that she should 'become heaps;' that her cities should be 'a desolation, a dry land, and a wilderness.'"⁵ "Babylon is spurned alike by the heel of the Ottomans, the Israelites, and the sons of Ishmael."⁶ It is "a

¹ Mignan's Travels, p. 116.

² Porter's Travels, vol. ii. p. 294. ³ Ib. p. 407. ⁴ Ib. p. 174.

⁵ Keppel's Narrative, vol. i. p. 107. ⁶ Ib. p. 234.

*tenantless and desolate metropolis."*¹ *It shall not be inhabited but be wholly desolate.*

Neither shall the Arabian pitch tent there; neither shall the shepherds make their folds there. It was prophesied of Ammon that it should be a stable for camels and a couching-place for flocks; and of Philistia, that it should be cottages for shepherds, and a pasture for flocks. But Babylon was to be visited with a far greater desolation, and to become unfit or unsuited even for such a purpose. And that neither a tent would be pitched there, even by an Arab, nor a fold made by a shepherd, implies the last degree of solitude and desolation. "It is common in these parts for shepherds to make use of ruined edifices to shelter their flocks in."² But Babylon is an exception. Instead of taking the bricks *from thence*, the shepherd might with facility erect a defence from wild beasts, and make a fold for his flock amidst the heaps of Babylon; and the Arab who fearlessly traverses it by day, might pitch his tent by night. But neither the one nor the other could now be persuaded to remain a single night among the ruins. The superstitious dread of evil spirits, far more than the natural terror of the wild beasts, effectually prevents them. Captain Mignan was accompanied by six *Arabs*, completely armed, but he "could not induce them to remain towards night, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people, who are very deeply imbued with superstition." And when the sun sunk behind the Mujelibé, and the moon would have still lighted his way among the ruins, it was with infinite regret that he obeyed "*the summons of his guides.*"³ "*All the people of the country assert that it is extremely dangerous to*

¹ Mignan's Travels, p. 108. ² Ib. p. 235. ³ Ib. pp. 201, 235.

approach this mound after night-fall, on account of the multitude of evil spirits by which it is haunted.”¹ Neither shall the Arabian pitch tent there; neither shall the shepherds make their folds there. But

Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs (goats) shall dance there, &c. “There are many dens of wild beasts in various parts. There are quantities of porcupine quills” (kephud?). And while the lower excavations are often pools of water, “in most of the cavities are numbers of bats and *owls*.”² “These soutterains (caverns,) over which the chambers of majesty may have been spread, are now the refuge of jackalls and other savage animals. The mouths of their entrances are strewed with the bones of sheep and *goats*: and the loathsome smell that issues from most of them is sufficient warning not to proceed into the den.”³ The king of the forest now ranges over the site of that Babylon which Nebuchadnezzar built for his own glory. And the temple of Belus, the greatest work of man, is now like unto a natural den of lions. “Two or three majestic lions” were seen upon its heights, by Sir Robert Ker Porter, as he was approaching it; and “the broad prints of their feet were left plain in the clayey soil.”⁴ Major Keppel saw there a similar foot-print of a lion. It is also the unmolested retreat of jackalls, hyenas, and other noxious animals.⁵ Wild beasts are “numerous” at the *Mujelibé*, as well as on *Birs Nimrood*. “The mound was full of large holes; we entered some of them, and found them strewed with the carcasses and skeletons of

¹ Rich's Mem. p. 27. Buckingham's Travels, v. ii. p. 397.

² Ibid. p. 30.

³ Sir R. K. Porter's Travels, vol. ii. p. 342.

⁴ Ibid. p. 387.

⁵ Kinnier's Memoirs, p. 279.

animals recently killed. The ordure of wild beasts was so strong that prudence got the better of curiosity, for we had no doubt as to the savage nature of the inhabitants. Our guides, indeed, told us that all the ruins abounded in lions and other wild beasts; so literally has the Divine prediction been fulfilled, that wild beasts of the desert should lie there, and their houses be full of doleful creatures; that the wild beast of the islands shall cry in their desolate houses."¹

The sea is come upon Babylon. She is covered with the multitude of the waves thereof. The traces of the western bank of the Euphrates are now no longer discernible. The river overflows unrestrained; and very ruins, "with every appearance of the embankment," have been swept away. "The ground there is low and marshy, and presents not the slightest vestige of former buildings, of any description whatever."² "Morasses and ponds tracked the ground in various parts. For a long time after the general subsiding of the Euphrates, great part of this plain is little better than a swamp," &c.³ "The ruins of Babylon are then *inundated*, so as to render many parts of them inaccessible, by converting the valleys among them into morasses."⁴ But while Babylon *is thus covered with the multitude of waves and the waters come upon it*, yet, in striking contrast and seeming contradiction to such a feature of desolation, (like the formation of *pools of water* from the *casting up of heaps*,) at all times the elevated sun-burnt ruins, which the waters do not overflow, and generally throughout the year, the "dry

¹ Keppel's Narrative, vol. i. pp. 179, 180.

² Buckingham's Travels, vol. ii. p. 278.

³ Sir R. K. Porter's Travels, vol. ii. pp. 389, 390.

⁴ Rich's Memoir, p. 13.

waste, and parched and burning plain,"¹ on which the heaps of Babylon lie, equally prove that it is *a desert, a dry land, and a wilderness*. One part, even on the western side of the river, is "low and *marshy*, and another an *arid* desert."²

It shall never be inhabited. It shall be utterly desolate.

"Ruins composed, like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated."³

"The decomposing materials of a Babylonian structure doom the earth on which they perish to everlasting sterility.—On this part of the plain, both where traces of buildings were left, and where none had stood, all seemed equally *naked* of vegetation; the whole ground appearing as if it had been washed over and over again, by the coming and receding waters, till every bit of genial soil was swept away; its half-clay, half-sandy surface being left in ridgy streaks, like what is often seen on the flat shores of the sea after the retreating of the tide."⁴ Babylon, which in its pride did say, I shall be a lady for ever, is no more called the lady of kingdoms, but is *desolate for ever*.

Bel boweth down. The temple of Belus or Baal, here evidently spoken of, was a stadium, or furlong in height, computed by Major Rennell at five hundred, and by Prideaux at six hundred feet. By the lowest computation it was higher than the greatest pyramids. The *highest* of the heaps which now constitute fallen Babylon, is the Birs Nimrood, generally supposed to have been the temple of Belus. The heap occupies a larger space of ground than that on which the temple stood, having spread in falling

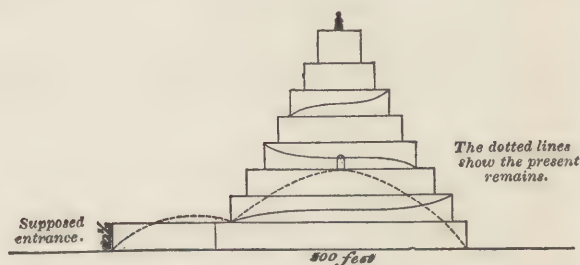
¹ Buckingham's Travels, vol. ii. pp. 302, 305.

² Mignan's Travels, p. 139, Plan. ³ Rich's Memoir, p. 16.

⁴ Sir R. K. Porter's Travels, vol. ii. p. 392.

down, beyond its original base. It rests not now upon its ancient foundations, but lies upon the earth, an enormous mass of ruin. "At first sight it presents the appearance of a hill, with a castle at the top,"¹ so as not only to deceive the eye in beholding it at a distance, or in looking on its picture; but, "incredible as it may seem, the ruins on the summit of it are actually those spoken of by Pere Emmanuel, who takes no sort of notice of the prodigious mound on which they are elevated. It is almost needless to observe, that the whole of the mound is itself a ruin;"² and it is altogether needless to add another word, to show that it is bowed down, as may be seen by the sketch here inserted, of the comparative ancient and modern height annexed to the Plan of Birs Nimrod, in Sir Robert Ker Porter's Travels.³

ELEVATION OF BIRS NIMROD (NORTH FACE) ACCORDING TO STRABO AND HERODOTUS.



PLAN OF BIRS NIMROD.

Bel is confounded. Originally constructed of eight successive towers, one rising above another, it is now

¹ Mignan's Travels, p. 192.

² Rich's Memoir, p. 37.

³ Vol. ii. p. 323.



SCENES IN NORTHERN CALIFORNIA

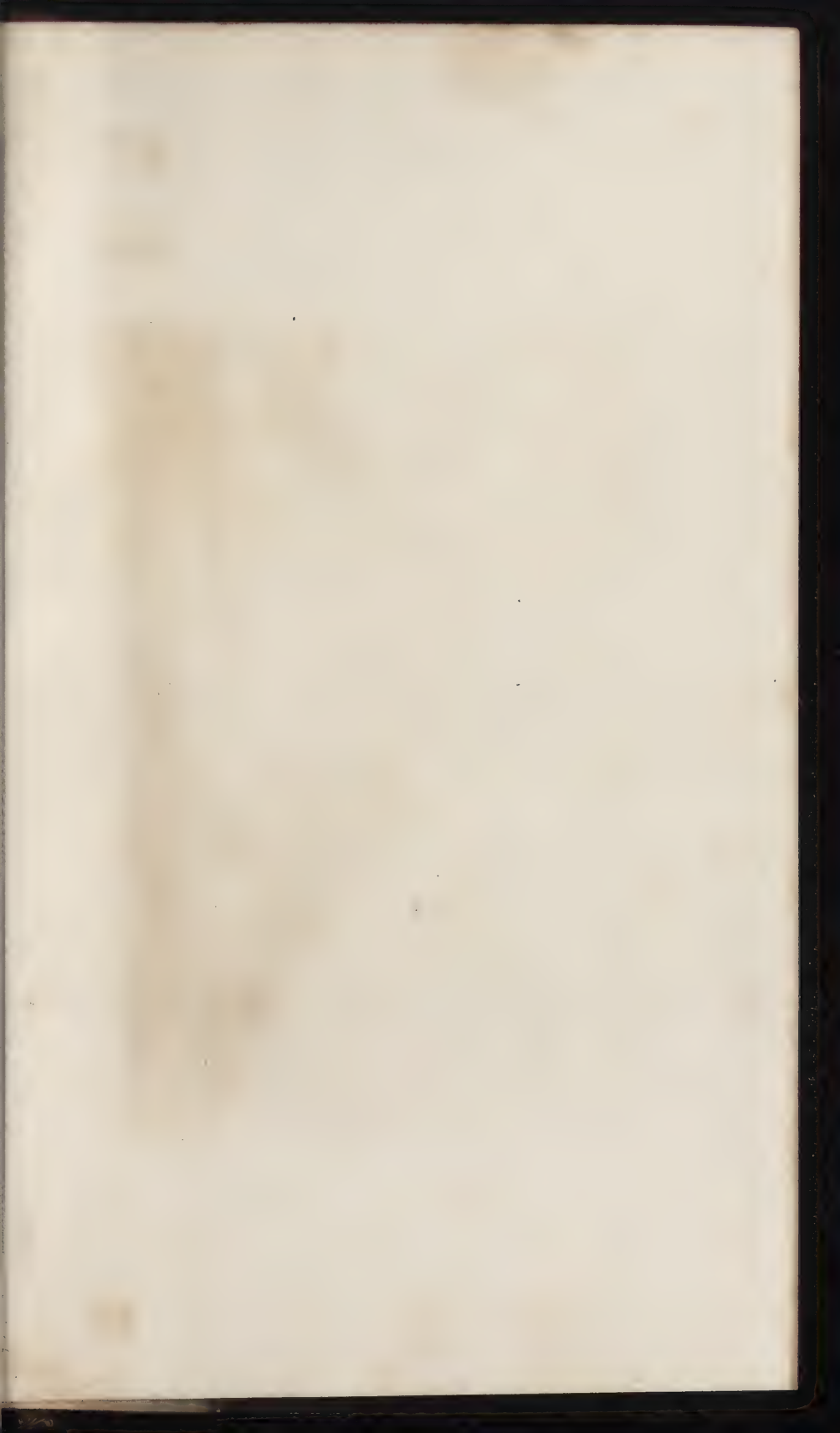
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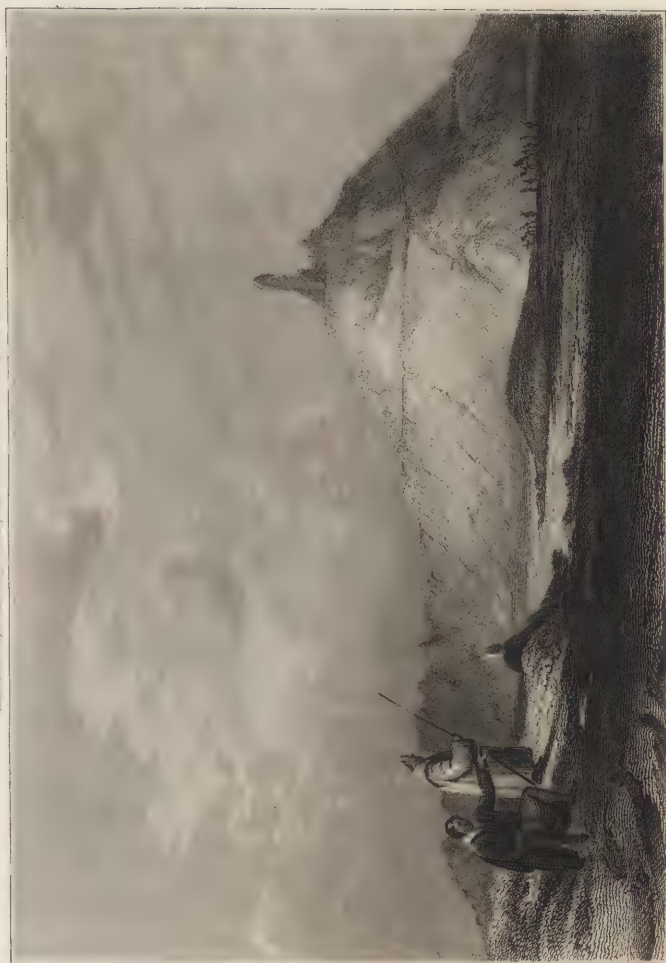
Engraved by W. H. Smith

38. A view of the "Horned" mountain, Mount Shasta, California.

Engraved by permission from a painting by the Friends of the Robert Lee Porter



Barred Island in the distance. View as given in the Travels of Sir Bruce Mac Brine



Engl. and Am. 1840

THE MOUNTAIN OF

1840

consolidated into one irregular hill, presenting a different aspect and of different altitudes on every side,—a confused and misshapen mass. “The eastern face presents two stages of hill; the first showing an elevation of about sixty feet cloven in the middle into a deep ravine, and intersected in all directions by furrows channelled there by the descending rains of succeeding ages. The summit of this first stage stretches in rather a flattened sweep to the base of the second ascent, which springs out of the first in a steep and abrupt conical form, terminated on the top by a solitary standing fragment of brick-work, like the ruin of a tower. From the foundation of the whole pile to the base of this piece of ruin, measures about two hundred feet, and from the bottom of the ruin to its shattered top are thirty-five feet. On the western side, the entire mass rises at once from the plain in one stupendous, though irregular, pyramidal hill, broken, in the slopes of its sweeping acclivities, by the devastations of time and rougher destruction. The southern and northern fronts are particularly abrupt.”¹ Such, and so *confounded* is now the temple of Belus.

I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. On the summits of the hill are “immense fragments of brick-work of no determinate figures, tumbled together, and converted into solid vitrified masses.”² “Some of these huge fragments measured twelve feet in height, by twenty-four in circumference; and from the circumstance of the standing brick-work having remained in a perfect state, the change exhibited in these is only

¹ Sir R. K. Porter's Travels, vol. ii. p. 310.

² Rich's Memoirs, p. 36.

³ Mignan's Travels, p. 207.

accountable from their having been exposed to the *fiercest fire, or rather, scathed by lightning.*"¹ "They are completely molten—a strong presumption that fire was used in the destruction of the tower, which in part resembles what the Scriptures prophesied it should become, 'a burnt mountain.' In the denunciation respecting Babylon, fire is particularly mentioned as an agent against it. To this Jeremiah evidently alludes, when he says that it should be, 'as when God overthrew Sodom and Gomorrah,' on which cities it is said, 'the Lord rained brimstone and fire.'—'Her high gates shall be burnt with fire, and the people shall labour in vain, and the folk in the fire, and they shall be weary.'"² "In many of these immense unshapen masses, might be traced the gradual effects of the consuming power, which had produced so remarkable an appearance; exhibiting parts burnt to that variegated dark hue, seen in the vitrified matter lying about in glass manufactories; while, through the whole of these awful testimonies of the fire, (whatever fire it was!) which, doubtless, hurled them from their original elevation," (*I will roll thee down from the rocks,*) "the regular lines of the cement are visible, and so hardened in common with the bricks, that when masses are struck they ring like glass. On examining the base of the standing wall, contiguous to these huge transmuted substances, it is found tolerably free from any similar changes, in short, quite in its original state; hence," continues Sir Robert Ker Porter, "I draw the conclusion, that the consuming power acted from above, and that the scattered ruin fell from some higher point than the summit of the present standing fragment. The heat of the fire

¹ Mignan's Travels, p. 207. Keppel's Narrative, pp. 194, 195.

which produced such amazing effects, must have burned with the force of the strongest furnace; and from the general appearance of the cleft in the wall, and these vitrified masses, I should be induced to attribute the catastrophe to lightning from heaven. Ruins, by the explosion of consumable matter, would have exhibited very different appearances.”¹

“The fallen masses bear evident proof of the operation of fire having been continued on them, as well after they were broken down as before, since every part of their surface has been so equally exposed to it, that many of them have acquired a rounded form, and in none can the place of separation from its adjoining one be traced by any appearance of superior freshness, or any exemption from the influence of destroying flame.”²

The high gates of the temple of Belus, which were standing in the time of Herodotus, have been burnt with fire; the vitrified masses, which fell when Bel bowed down, rest on the top of its stupendous ruins. The hand of the Lord has been stretched upon it; it has been rolled down from the rocks, and has been made a burnt mountain,—of which it was further prophesied,

They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever, saith the Lord. The old wastes of Zion shall be built; its former desolations shall be raised up; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. But it shall not be with Bel as with Zion, nor with Babylon as with Jerusalem. For as the “heaps of rubbish, impregnated with nitre,” which cover the site of

¹ Sir Robert Ker Porter's Travels, vol. ii. pp. 312, 313.

² Buckingham's Travels, vol. ii. p. 375.

Babylon, "cannot be cultivated,"¹ so the vitrified masses on the summit of Birš Nimrood cannot be rebuilt. Though still they be of the hardest substance, and indestructible by the elements, and though once they formed the highest pinnacles of Belus, yet incapable of being hewn into any regular form, they neither are, nor can now be taken *for a corner or for foundations*. And the bricks on the solid fragments of wall, which rest on the summit, though neither scathed nor molten, are so firmly cemented, that according to Mr Rich, "it is nearly impossible to detach any of them whole;"² or, as Captain Mignan still more forcibly states, "they are so firmly cemented, that it is utterly impossible to detach any of them."³ "My most violent attempts," says Sir Robert Ker Porter, "could not separate them;"⁴ and Mr Buckingham, in assigning reasons for lessening the wonder at the total disappearance of the walls at this distant period, and speaking of the Birš Nimrood generally, observes, that, "the burnt bricks (the only ones sought after) which are found in the Mujelibé, the Kasr, and the Birš Nimrood, the only three *great monuments* in which there are any traces of their having been used, are so difficult, in the two last indeed so impossible, to be extracted whole, from the tenacity of the cement in which they are laid, that they could never have been resorted to while any considerable portion of the walls existed to furnish an easier supply; even now, though some portion of the mounds on the eastern bank of the river" (the Birš is on the western side) "are occasionally dug into for bricks, they are not extracted without a comparatively great expense, and very

¹ Rich's Memoirs, p. 16.

² Ibid. p. 36.

³ Mignan's Travels, p. 206.

⁴ Travels, vol. ii. p. 311.

few of them whole, in proportion to the great number of fragments that come up with them.¹ Around the tower there is not a single whole brick to be seen.²

These united testimonies, given without allusion to the prediction, afford a better than any conjectural commentary, such as previously was given without reference to these facts.

While of Babylon, in general, it is said that it would be *taken from thence*; and while, in many places, *nothing is left*, yet, of the *burnt mountain*, which forms an accumulation of ruins enough in magnitude to build a city, men do not take a stone for foundations nor a stone for a corner. Having undergone the action of the fiercest fire, and being completely molten, the masses on the summit of Bel, on which the hand of the Lord has been stretched, cannot be reduced into any other form or substance, nor be built up again by the hand of man. And the tower of Babel, afterwards the temple of Belus, which witnessed the first dispersion of mankind, shall itself be witnessed by the latest generation, even as now it stands *desolate for ever*,—an indestructible monument of human pride and folly, and of divine judgment and truth. The greatest of the ruins, as once of the edifices of Babylon, is rolled down into a vast, indiscriminate, cloven, confounded, useless, and blasted mass, from which fragments might be hurled with as little injury to the ruined heap, as from a bare and rocky mountain's side. Such is the triumph of the word of the living God over the proudest of the temples of Baal.

Merodach is broken in pieces. Merodach was a name

¹ Buckingham's Travels, vol. ii. p. 332.

² Porter's Travels, vol. ii. p. 329.

or title common to the princes and kings of Babylon, of which, in the brief Scriptural references to their history, two instances are recorded, viz. Merodach-Baladan the son of Baladan, king of Babylon, who exercised the office of government, and Evil-Merodach, who lived in the days of Jeremiah. From Merodach being here associated with Bel, or the temple of Belus, and from the similarity of their judgments—the one *bowed down and confounded*, and the other *broken in pieces*—it may reasonably be inferred that some other famous Babylonian building is here also denoted; while, at the same time, the express identity of the name with that of the kings of Babylon, and even with Evil-Merodach, then residing there, it may with equal reason be inferred that, under the name of Merodach, the palace is spoken of by the prophet. And next to the idolatrous temple, as the seat of false worship which corrupted and destroyed the nations, it may well be imagined that the royal residence of the despot who oppressed the people of Israel, and made the earth to tremble, would be selected as the marked object of the righteous judgments of God. And secondary only to the Biris Nimrood, in the greatness of its ruins, is the Mujelibé or Makloubé, generally understood and described by travellers as the remains of the chief palace of Babylon.

The palace of the king of Babylon almost vied with the great temple of their god. And there is now some controversy, in which of the principal mountainous heaps the one or the other lies buried. But the *utter desolation* of both leaves no room for any debate on the question,—which of the twain is *bowed down and confounded*, and which of them is *broken in pieces*.

The two palaces, or castles of Babylon were strongly

THE MALAPPEL AND THE MALAPPEL OF THE MALAPPEL

Engraved by permission from a print in the hands of Sir Robert Hervey



Malapela, the Malapela is broken in pieces — Jer L. 2
The pump is brought from the grave to
The Malapela is broken in pieces of the Malapela — Jer L. 2



fortified. And the larger was surrounded by three walls of great extent.¹ When the city was suddenly taken by Demetrius, he seized on one of the castles by surprise, and displaced its garrison by seven thousand of his own troops, whom he stationed within it.² Of the other he could not make himself master. Their extent and strength, at a period of three hundred years after the delivery of the prophecy, are thus sufficiently demonstrated. The solidity of the structure of the greater, as well as of the lesser palace, might have warranted the belief of its unbroken durability for ages. And never was there a building whose splendour and magnificence were in greater contrast to its present desolation. The vestiges of the walls which surrounded it are still to be seen, and serve with other circumstances to identify it with the Mujelibé, as the name Merodach is identified with the palace. *It is broken in pieces*, and hence its name Mujelibé, signifying overturned, or turned upside down. Its circumference is about half a mile; its height one hundred and forty feet. But it is “a mass of confusion, none of its members being distinguishable.”³ The existence of chambers, passages, and cellars, of different forms and sizes, and built of different materials, has been fully ascertained.⁴ It is the receptacle of wild beasts, and full of doleful creatures: wild beasts cry in the desolate houses, and *dragons in the pleasant palaces*; “venomous reptiles being very numerous throughout the ruins.”⁵ “All the sides are worn into furrows by the weather, and in some places where several channels of rain have united together,

¹ Diodor. Sic. lib. ii. p. 29. Herod. lib. i. cap. clxxxi.

² Plutarch's Life of Demetrius.

³ Della Valle. See Univ. Hist. vol. i. p. 135. Buckingham's Travels, vol. ii. p. 273.

⁴ Ibid. p. 274.

⁵ Mignan's Travels, p. 168.

these furrows are of great depth, and penetrate a considerable way into the mound."¹ "The *sides* of the ruin exhibit *hollows* worn partly by the weather."² *It is brought down to the grave, to the sides of the PIT.*

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms? Narrowly to look on and to consider even the view of the Mujelibé, is to see what the palace of Babylon, in which kings, proud as "Lucifer," boasted of exalting themselves above the "stars of God," has now become, and how, cut down to the ground, it is broken in pieces.³

"On pacing over the loose stones and fragments of brick-work which lay scattered through the immense fabric, and surveying the sublimity of the ruins," says Captain Mignan, "I naturally recurred to the time when these walls stood proudly in their original splendour,—when the halls were the scenes of festive magnificence, and when they resounded to the voices of those whom

¹ Rich's Memoirs, p. 29.

² Mignan's Travels, p. 167.

³ By the kindness of Sir Robert Ker Porter's family, in his absence abroad, the author was presented with the original drawings of the Birs Nimrood and Mujelibé, for engravings, as here inserted. His *Travels in Persia, Babylonia, &c.* contain four views of each, which show how, on every side, they are *bowed down and broken in pieces*. Small engravings of them are also inserted in *Mines de l'Orient, Vienne*; in Rich's Memoirs on the Ruins of Babylon, and in Mr Buckingham's Travels. There is a view of each in Captain Mignan's Travels. The curious reader may contrast the Mujelibé with Martin's splendid picture of "Belshazzar's Feast." The place, no longer a palace, is the same. Every child is familiar with the common picture of the temple of Belus, the ancient magnificence of which could not well be exaggerated, any more than the faintest resemblance to its ancient splendour could be recognised in what it now is—the Birs Nimrood.

death has long since swept from the earth. This very pile was once the seat of luxury and vice; now abandoned to decay, and exhibiting a melancholy instance of the retribution of Heaven. It stands alone;—the solitary habitation of the goat-herd marks not the forsaken site.”¹ *Thy pomp is brought down to the grave, and the noise of thy viols; the worms are spread under thee, and the worms cover thee.*

Thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. “Several deep excavations have been made in different places, into the sides of the Mujelibé: some probably by the wearing of the seasons; but many others have been dug up by the rapacity of the Turks, tearing up its bowels in search of hidden treasure,”—*as if the palace of Babylon were cast out of its grave.* “Several penetrate very far into the body of the structure,” till it has become *as the raiment of those that are slain, thrust through with a sword.* “And some, it is likely, have never yet been explored, the *wild beasts of the desert* literally keeping guard over them.”² “The mound was full of large holes”³—*thrust through.*

Near to the Mujelibé, on the supposed site of the hanging gardens, which were situated within the walls of the palace, “the ruins are so *perforated*, in consequence of the digging for bricks, that the original design is entirely lost. All that could favour any conjecture of gardens built on terraces, are two *subterranean passages*. There can be no doubt that both *passages* are of vast extent;

¹ Mignan's Travels, pp. 172, 173.

² Sir R. K. Porter's Travels, vol. ii. p. 343.

³ Keppel's Travels, vol. i. p. 179.

they are lined with bricks laid in with bitumen and *covered over with large masses of stone*. This is nearly the only place where stone is observable.”¹ Arches built upon arches raised the hanging gardens from terrace to terrace, till the highest was on a level with the top of the city walls. Now they are *cast out like an abominable branch*—and *subterranean* passages are disclosed,—*down to the stones of the pit*.

As a carcass trodden under feet. The streets of Babylon were parallel, crossed by others at right angles, and abounded with houses three and four stories high;² and none can now traverse the site of Babylon, or find any other path, without *treading them under foot*. The traveller directs his course to the highest mounds; and there are none, whether temples or palaces, that are not *trodden on*. The Mujelibé “rises in a steep ascent, *over which* the passengers can only go up by the winding paths worn by frequent visits to the ruined edifice.”³

Her idols are confounded, her images are broken in pieces: all the graven images of her gods he hath broken unto the ground. “This place,” says Beauchamp, quoted by Major Rennel, “and the mount of Babel, are commonly called by the Arabs Makloubé, that is, turned *topsy-turvy*. I was informed by the master-mason, employed to dig for bricks, that the places from which he procured them were large thick walls, and sometimes chambers. He has frequently found earthen vessels, *engraved marbles*, and about eight years ago, a *statue* as large as life, which he *threw among the rubbish*. On one wall of the chamber, he found the figure of a cow, and of the sun and moon, formed of varnished bricks. Some-

¹ Keppel's Travels, vol. i. p. 205. ² Herod. lib. i. cap. clxxx.

³ Buckingham's Travels, vol. ii. p. 258.

times *idols* of clay are found, representing human figures.”¹

“Small figures of brass or copper are found at Babylon.”² “Bronze antiquities, generally much corroded with rust, but exhibiting small figures of men and animals, are *often* found among the ruins,”³ or *broken unto the ground*.

The broad walls of Babylon shall be utterly broken. They were so broad, that, as ancient historians relate, six chariots could be driven on them abreast; or a chariot and four horses might pass and turn. They existed, as walls, for more than a thousand years after the prophecy was delivered; and long after the sentence of utter destruction had gone forth against them, they were numbered among “the seven wonders of the world.” And what can be more wonderful now, or what could have been more inconceivable by man, when Babylon was in its strength and glory, than that the broad walls of Babylon should be so utterly broken, that it cannot be determined with certainty that even the slightest vestige of them exists?

“All accounts agree,” says Mr Rich, “in the height of the walls, which was fifty cubits, having been reduced to these dimensions from the prodigious height of three hundred and fifty feet,” (formerly stated, by the lowest computation of the length of the cubit, at three hundred feet,) “by Darius Hystaspes, after the rebellion of the town, in order to render it less defensible. I have not been fortunate enough to discover the *least trace* of them in *any part* of the ruins at Hillah; which is rather an unaccountable circumstance, considering that they survived the final ruin of the town, long after which they

¹ Rennel's Geography of Herodotus, p. 362.

² Rich's Second Memoir, p. 58.

³ Mignan's Travels, p. 229.

served as an enclosure for a park; in which comparatively perfect state St Jerome informs us they remained in his time."¹

In the sixteenth century they were seen for the last time by an European traveller, (so far as the author has been able to trace,) before they were finally so utterly broken as totally to disappear. And it is interesting to mark both the time and the manner in which the walls of Babylon, like the city of which they were the impregnable yet unavailing defence, were brought down to the grave, to be seen no more.

"The mean while," as Rauwolff describes them, "when we were lodged there, I considered and viewed this ascent, and found that there were two behind one another," (Herodotus states that there was both an inner, or inferior, and outer wall)² "distinguished by a ditch, and extending themselves like unto two parallel *walls* a great way about, and that they were open in some places, where one may go through like gates; wherefore I believe that they were the wall of the old town that went about them; and that the places where they were open have been anciently the gates (whereof there were one hundred) of that town. And this the rather because I saw in some places under the sand (wherewith the two ascents were *almost covered*) the *old wall* plainly appear."³

The cities of Seleucia, Otesiphon, Destagered, Kufa, and anciently many others in the vicinity, together with the more modern towns of Mesched Ali, Mesched Hussein, and Hillah, "with towns, villages, and caravan-saries without number;"⁴ have, in all probability, been

¹ Rich's Memoirs, pp. 43, 44.

² Lib. i. c. 181. ³ Ray's Collection of Travels, pp. 177, 178.

⁴ Sir R. K. Porter's Travels, vol. ii. p. 338.

chiefly built out of the walls of Babylon. Like the city, the walls have been *taken from thence*, till none of them are *left*. The rains of many hundred years, and the waters coming upon them annually by the overflowing of the Euphrates, have also, in all likelihood, washed down the dust and rubbish from the broken and dilapidated walls into the ditch from which they were originally taken, till at last the sand of the parched desert has smoothed them into a plain, and added the place where they stood to the wilderness, so that the *broad walls of Babylon are utterly broken*. And now, as the subjoined evidence, supplementary of what has already been adduced, fully proves,—it may verily be said that the loftiest wall ever built by man, as well as the “greatest city on which the sun ever shone,” which these walls surrounded, and the most fertile of countries, of which Babylon the great was the capital and the glory,—have all been *swept by the Lord of Hosts with the besom of destruction*.

A chapter of sixty pages in length, of Mr Buckingham's Travels in Mesopotamia, is entitled, “Search after the wall of Babylon.” After a long and fruitless search, he discovered on the eastern boundary of the ruins, on the *summit* of an *oval mound* from seventy to eighty feet in height, and from three to four hundred feet in circumference, “a mass of solid wall, about thirty feet in length, by twelve or fifteen in thickness, yet evidently once of much greater dimensions each way, the work being, in its present state, *broken and incomplete in every part*:”¹ and this heap of ruin and fragment of wall he conjectured to be a part—the only part, if such it be, that can be discovered—of the walls of Babylon, *so utterly are they*

¹ Buckingham's Travels, vol. ii. pp. 206, 307.

broken. Beyond this there is not even a pretension to the discovery of any part of them.

Captain Frederick, of whose journey it was the "principal object to search for the remains of the wall and ditch that had compassed Babylon," states, that neither of these has been seen by any modern traveller. "All my inquiries among the Arabs," he adds, "on this subject, completely failed in producing the smallest effect. Within the space of twenty-one miles in length, along the banks of the Euphrates, and twelve miles across its breadth, I was unable to perceive anything that could admit of my imagining that either a wall or a ditch had existed within this extensive area. If any remains do exist of the walls, they must have been of greater circumference than is allowed by modern geographers. I may possibly have been deceived; but I spared no pains to prevent it. I never was employed in riding and walking less than eight hours for six successive days, and upwards of twelve on the seventh."¹

Major Keppel relates, that he and the party who accompanied him, "in common with other travellers, had totally failed in discovering any trace of the city walls;" and he adds, "the Divine predictions against Babylon have been so literally fulfilled in the appearance of the ruins, that I am disposed to give the fullest signification to the words of Jeremiah—the *broad walls of Babylon shall be utterly broken.*"²

Babylon shall be an astonishment—Every one that goeth by Babylon shall be astonished. It is impossible to

¹ Transactions of the Literary Society, Bombay, vol. i. pp. 130, 131.

² Keppel's Narrative, vol. i. p. 175. Jer. li. 58.

think on what Babylon was, and to be an eye-witness of what it is, without *astonishment*. On first entering its ruins, Sir Robert Ker Porter thus expresses his feelings: "I could not but feel an indescribable awe in thus passing, as it were, into the gates of fallen Babylon."¹ "I cannot portray," says Captain Mignan, "the overpowering sensation of reverential awe that possessed my mind, while contemplating the extent and magnitude of ruin and devastation on every side."²

How is the hammer of the whole earth cut asunder! How is Babylon become a desolation among the nations! The following interesting description has lately been given from the spot. After speaking of the ruined embankment, divided and subdivided again and again, like a sort of tangled net-work, over the apparently interminable ground—of large and wide-spreading morasses—of ancient foundations—and of chains of undulated heaps—Sir Robert Ker Porter emphatically adds;—"The whole view was particularly solemn. The majestic stream of the Euphrates wandering in solitude, like a pilgrim monarch through the silent ruins of his devastated kingdom, still appeared a noble river under all the disadvantages of its desert-tracked course. Its banks were hoary with reeds; and the grey osier willows were yet there on which the captives of Israel hung up their harps, and, while Jerusalem was not, refused to be comforted. But how has the rest of the scene changed since then! At that time those broken hills were palaces—those long undulating mounds, streets—this vast solitude filled with the busy subjects of the proud daughter of the East.—Now wasted with misery, her *habitations are*

¹ Sir Robert Ker Porter's Travels, vol. ii. p. 294.

² Mignan's Travels, p. 117.

*not to be found, and for herself, the worm is spread over her."*¹

From palaces converted into broken hills;—from streets to long lines of heaps;—from the throne of the world to sitting on the dust;—from the hum of mighty Babylon to the death-like silence that rests upon the grave to which it is brought down;—from the great storehouse of the world, where treasures were gathered from every quarter, and the prison-house of the captive Jews, where, not loosed to return homewards, they served in a hard bondage, to Babylon the spoil of many nations, itself taken from thence, and nothing left;—from a vast metropolis, the place of palaces, and the glory of kingdoms, whither multitudes ever flowed, to a dreaded and shunned spot, not inhabited nor dwelt in from generation to generation, where even the Arabian, though the son of the desert, pitches not his tent, and where the shepherds make not their folds;—from the treasures of darkness, and hidden riches of secret places, to the taking away of bricks, and to an uncovered nakedness; from making the earth to tremble, and shaking kingdoms, to being cast out of the grave like an abominable branch;—from the many nations and great kings from the coasts of the earth, that have so often come up against Babylon, to the workmen that still cast her up as heaps, and add to the number of pools in her ruins;—from the immense artificial lake, many miles in circumference, by means of which the annual rising of the Euphrates was regulated and restrained, to those pools of water, a few yards round, dug by the workmen, and filled by the river;—from the first and greatest of temples, to a burnt mountain desolate for ever;—from the golden image, forty feet in height, which stood on the

¹ Sir Robert Ker Porter's Travels, vol. ii. p. 237.

top of the temple of Belus, to all the graven images of her gods that are broken unto the ground and mingled with the dust;—from the splendid and luxurious festivals of Babylonian monarchs, the noise of the viols, the pomp of Belshazzar's feast, and the godless revelry of a thousand lords drinking out of the golden vessels that had been taken from Zion, to the cry of wild beasts, the creeping of doleful creatures, of which their desolate houses and pleasant palaces are full, the nestling of owls in cavities, the dancing of wild goats on the ruinous mound as on a rock, and the dwelling-place of dragons, and of venomous reptiles;—from arch upon arch, and terrace upon terrace, till the hanging gardens of Babylon rose like a mountain, down to the stones of the pit, now disclosed to view;—from the palaces of princes who sat on the mount of the congregation, and thought in the pride of their heart to exalt themselves above the stars of God, to heaps cut down to the ground, perforated as the raiment of those that are slain, and as a carcase trodden under feet;—from the broad walls of Babylon, in all their height, as Cyrus camped against them round about, seeking in vain a single point where congregated nations could scale the walls or force an opening, to the untraceable spot on which they stood, where there is nothing left to turn aside, or impede in their course, the worms that cover it; and finally, from Babylon the great, the wonder of the world, to fallen Babylon, the astonishment of all who go by it; in extremes like these, whatever changes they involve, and by whatever instrumentality they may have been wrought out, there is not to this hour, in this most marvellous history of Babylon, a single fact that may not most appropriately be ranked under a prediction, and that does not tally entirely with its express and precise fulfilment, while at the

same time they all united show, as may now be seen—reading the judgments to the very letter, and looking to the facts as they are,—the destruction which has come from the Almighty upon Babylon.

Has not every purpose of the Lord been performed against *Babylon*? And having so clear illustrations of the facts before us, what mortal shall give a negative answer to the question, subjoined by their omniscient Author to these very prophecies?—"Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? and there is no God beside me;—declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."¹ Is it possible that there can be any attestation of the truth of prophecy, if it be not witnessed here? Is there any spot on earth which has undergone a more complete transformation? "The records of the human race," it has been said with truth, "do not present a contrast more striking than that between the primeval magnificence of Babylon, and its long desolation."² Its ruins have of late been carefully and scrupulously examined by different natives of Britain, of unimpeached veracity, and the result of every research is a more striking demonstration of the literal accomplishment of every prediction. How few spots are there on earth of which we have so clear and faithful a picture, as prophecy gave of fallen Babylon at a time when no spot on earth resembled it less than its present desolate solitary site! Or could any prophecies respecting any single place have been more precise or wonderful, or numerous, or true,—or more gradually accomplished throughout many generations? Or what other spot is there on earth

¹ Isa. xlv. 21; xlv. 10.

² Edinburgh Review, No. i. p. 439.

of which all these prophecies would be precisely descriptive? And when they look at what Babylon was, and what it is, and perceive the minute realization of them all—may not nations learn wisdom—may not tyrants tremble—and may not sceptics think?

But smitten by a continual stroke as *Babylon and the land of the Chaldeans* have been, the time is not yet come—if aught of judgment remains to be fulfilled—of which the prophet speaks:—“*The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!*”¹

¹ Isaiah xiv. 1, 3, 4.

CHAPTER XII.

TYRE.

TYRE was the most celebrated city of Phœnicia, and the ancient emporium of the world. Its colonies were numerous and extensive. "It was the theatre of an immense commerce and navigation, the nursery of arts and science, and the city of perhaps the most industrious and active people ever known."¹ In the period of their greatest splendour and perfect independence, Tyre stood at the head of the Phœnician cities.² The kingdom of Carthage, the rival of Rome, was one of the colonies of Tyre. While this mart of nations was in the height of its opulence and power, and at least one hundred and twenty-five years before the destruction of old Tyre, Isaiah pronounced its irrevocable fall. The pride and wickedness of the Tyrians, their exultation over the calamities of the Israelites, and their cruelty in selling them to slavery, are assigned as the reasons of the judgments that were to overtake them, or as the causes of the revelation of the destiny of their city. And the whole fate of Tyre was foretold.

Ezekiel's description of the commerce, riches, and pride

¹ Volney's Travels, vol. ii. p. 210. Steph. Dic. p. 2039. Marsham's Can. Chron. p. 304, &c. Strabo, Bochart, &c.

² Heeren's Researches, vol. ii. p. 17.

of Tyre, the ancient Queen of the Ocean, is designated by Volney, a valuable historical fragment: and he cites the words, as he terms it, "in all their prophetic enthusiasm." But the prophet denounced its doom before he described its splendour and power; and he traced its future history, with all the precision of truth, till the city that was perfect in beauty became a place whereon fishers spread their nets, till the stones and timber of its superb dwellings were cast into the midst of the waters; and the very dust was scraped from off the place where the princely merchants gloried in their pride, and heaped up their silver and their gold. The marvellous facts which Ezekiel and other prophets foretold, give, to unobservant minds, the semblance of enthusiasm to their unerring words. And confessedly faithful to the facts, as was 'the historical fragment,' so also is the prophecy which contrasts with it, as exhibiting the entire reversal of Tyrian magnificence: and the prophetic history of the downfall and ruin of Tyre may be read more fully and clearly in the words of Ezekiel, than its history, prior to its celebrated siege by Alexander the Great, has been recorded in the extant works of profane writers.

Ezekiel's "historical fragment" begins by declaring, "*The word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste. Therefore, thus saith the Lord God, behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a*

*place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God; and it shall become a spoil to the nations, &c.*¹

The first of the *many nations* that came up against Tyre was the Chaldeans or Babylonians, under Nebuchadnezzar. History, without explicitly recording the facts or the result of the siege, relates little else than its duration for thirteen years. The length alone of the siege accords with the historical narration given by Ezekiel at a subsequent period, that Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus, till every head was bald, and every shoulder was peeled; yet had he no wages nor his army for Tyrus, for the service that he had served against it.

The vision of the prophet "tarried," but did not fail. It reached, with equal clearness, throughout all future ages. And the time is not yet come respecting which Tyre is finally spoken of in the word of the Lord. But from the height of its dignity, to the depth of its debasement, a "fragment" of the book of the prophetic Scriptures marked out its fate. The confederate Greeks, under their "great king," came up against Tyrus, at an interval of two hundred and seventy years, after its siege by Nebuchadnezzar. And restricting the illustration of the prophecies to recorded and indisputable facts, which are notorious in history, the most unexceptionable testimony is supplied by Arrian and Quintus Curtius, whose names are associated with the history of Alexander and the siege of Tyre,² as those of Herodotus and Xenophon with that of Cyrus and the capture of Babylon.

¹ Ezek. xxvi. 1-5.

² See Prideaux, Rollin, Bishop Newton, &c. on the fulfilment of the prophecies concerning Tyre.

One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander the Great. Irritated that a single city should alone oppose his victorious march, enraged at the murder of some of his soldiers, and fearful for his fame—even his army's despairing of success could not deter him from the siege. And Tyre was taken in a manner, the success of which was more wonderful than the design was daring; for it was surrounded by a wall one hundred and fifty feet in height, and situated on an island half a mile distant from the shore. A mound was formed from the continent to the island; and the ruins of old Tyre,¹ afforded ready materials for the purpose. Such was the work, that the attempt at first defeated the power of an Alexander. The enemy consumed and the storm destroyed it. But its remains, buried beneath the water, formed a barrier which rendered successful his renewed efforts. A vast mass of additional matter was requisite. The soil and the very rubbish were gathered and heaped. And the mighty conqueror, who afterwards failed in raising again any of the ruins of Babylon, cast those of Tyre into the sea, and took her very dust² from off her. He left not the remnant of a ruin; and the site of *ancient* Tyre is now unknown,³ or undiscoverable by any of its ruins. Who then taught the prophets to say of Tyre—*"They shall lay thy stones and thy timber, and thy dust, in the midst of the water. I will also SCRAPE HER DUST*

¹ "Magna vis saxorum ad manum erat. Tyro vetere præbente." (Quintus Curtius, lib. iv. cap. ix.) See Prideaux, Rollin, Bishop Newton, &c.

² "HUMUS aggerabatur." (Ibid. cap. xi.) The *soil* was heaped up.

³ Pococke's Description of the East, b. i. ch. xx. Bishop Newton. Volney's Travels, vol. ii. 212. Buckingham's Travels, p. 46.

*from her. I will make thee a terror, and thou shalt be no more. Thou shalt be sought for, yet thou shalt never be found again."*¹

Where *ancient Tyre* flourished in its greatness and pride, not a city, nor town, nor village now stands; and not a house is to be seen over the wide extended space, but a few hovels near a copious fountain, that springs forth as pure and full as ever. Tyre, on the continent, as it existed in the days of the prophets, in all its magnificence and wealth, has wholly vanished, and scarcely a vestige of it remains, but a fragment of a ruined aqueduct. *It is no more.* It may be sought for, but *it cannot be found.* The stones and the timber that formed it, and even its very dust, lie, where the first great king of Grecia cast it, *in the midst of the waters.* It is trodden under foot by every one who now passes over the bare and unobstructed path to the ancient island to which it still unites the shore, now forming a peninsula. The neck of land thus constructed in verification of the prophetic word, is also, according to it, bare like the *top of a rock*, and forms on both sides a beach ever washed by the sea. The fishers of the modern village on the ancient island, literally spread their nets on the sand which covers the surface of the mound, which forms on either side *a place for the spreading of nets in the midst of the sea.* In passing along the shore, once that of the island, the writer, on reaching the south-western extremity of the mound, came suddenly on five or six fishermen, sitting on some prostrate columns, with their nets spread on the sand, at a short distance before them, upon the side of the mole *in the midst of the sea.* On our return some of them had gone away, but the nets were still there; and ere they

¹ Ezek. xxvi. 4, 12, 21.





could be represented on a daguerreotype plate, it was necessary for the fishermen who remained, to draw their nets a little way along the side of the mole to a ruin, at the base of which lay two granite columns on one side, and three on the other, and to raise the end of the nets as seen in the plate. The very city that was *cast into the sea*, now buried in the waters, having thus served the conqueror's purpose in passing to the previously insular Tyre, has become *a place for the spreading of nets in the midst of the sea*. Thus it is written, in the continuous words of the Lord, *They shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God.*¹ It is written also, in the same chapter, of the city or Tyrus on the continent, which was besieged by Nebuchadnezzar, *And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it, saith the Lord God.*² *They shall lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea.*³ And surely the fate of ancient Tyrus is altogether without a parallel.

After the capture of insular Tyre, the conqueror ordered it to be set on fire. Fifteen thousand of the Tyrians escaped in ships. And exclusive of multitudes that were

¹ Ezek. xxvi. 4, 5.

² Ibid. 12, 14.

³ Ezek. xxvii. 32.

cruelly slain, thirty thousand were sold into slavery.¹ Each of these facts had been announced for centuries:—*Behold the Lord will cast her out—he will smite her power in the sea, and she shall be devoured with fire.*²—*I will bring forth a fire from the midst of thee—I will bring thee to ashes upon the earth.*³ *Pass ye over to Tarshish—pass over to Chittim.*⁴ *The isles that are in the sea shall be troubled at thy departure.*⁵—*Thou shalt die the death of them that are slain in the midst of the sea.*⁶ *The children of Israel also, and the children of Judah have ye sold—I will return the recompence upon your own head.*⁷

Tyre, on the island, though deprived of its former inhabitants, soon revived as a city, and greatly regained its commerce. It was populous and flourishing at the beginning of the Christian era. It contained many disciples of Jesus, in the days of the apostles. An elegant temple and many churches were afterwards built there. It was the see of the first archbishop under the patriarch of Jerusalem. In the seventh century Tyre was taken by the Saracens; in the twelfth by the Crusaders, at which period it was a great commercial city. The Mamelukes succeeded as its masters; and it remained for three hundred years in the possession of the Turks. But it was not excluded from among the multitude of cities and of countries whose ruin and devastation, as accomplished by the cruelties and ravages of Turkish barbarity and despotism, were foretold nearly two thousand years before the existence of that nation of plunderers. And although it has more lately, by a brief respite from the greatest

¹ Rollin, Bishop Newton, &c.

² Zech. ix. 4.

³ Ezek. xxviii. 18.

⁴ Isa. xxiii. 6, 12.

⁵ Ezek. xxvi. 18.

⁶ Ezek. xxviii. 8.

⁷ Joel iii. 6, 8.

oppression, risen somewhat from its ruins, the last of the predictions respecting it has been literally fulfilled, according to the testimony of many witnesses. But that of Maundrell, Shaw, Volney, and Bruce, may suffice.

“ You find here no similitude of that glory for which it was so renowned in ancient times. You see nothing here but a mere Babel of broken walls, pillars, vaults, &c. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine providence, as a visible argument how God hath fulfilled his word concerning Tyre.”¹ “ The port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that the boats of those fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can with great difficulty only be admitted.”² And even Volney, after quoting the description of the greatness of Tyre, and the general description of the destruction of the city, and the annihilation of its commerce, acknowledges that “ the vicissitudes of time, or rather the barbarism of the Greeks of the Lower Empire and the Mahometans, have accomplished this prediction. Instead of that ancient commerce, so active and so extensive, Sour, (Tyre,) reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton: nor any merchant but a single Greek factor, in the service of the French of Saïde, who scarcely makes sufficient profit to maintain his family.” But though he overlooks the fulfilment of minuter prophecies, he relates facts more va-

¹ Maundrell's Journey from Aleppo to Jerusalem, p. 82. Prideaux, Lowth, Univ. Hist., Bishop Newton.

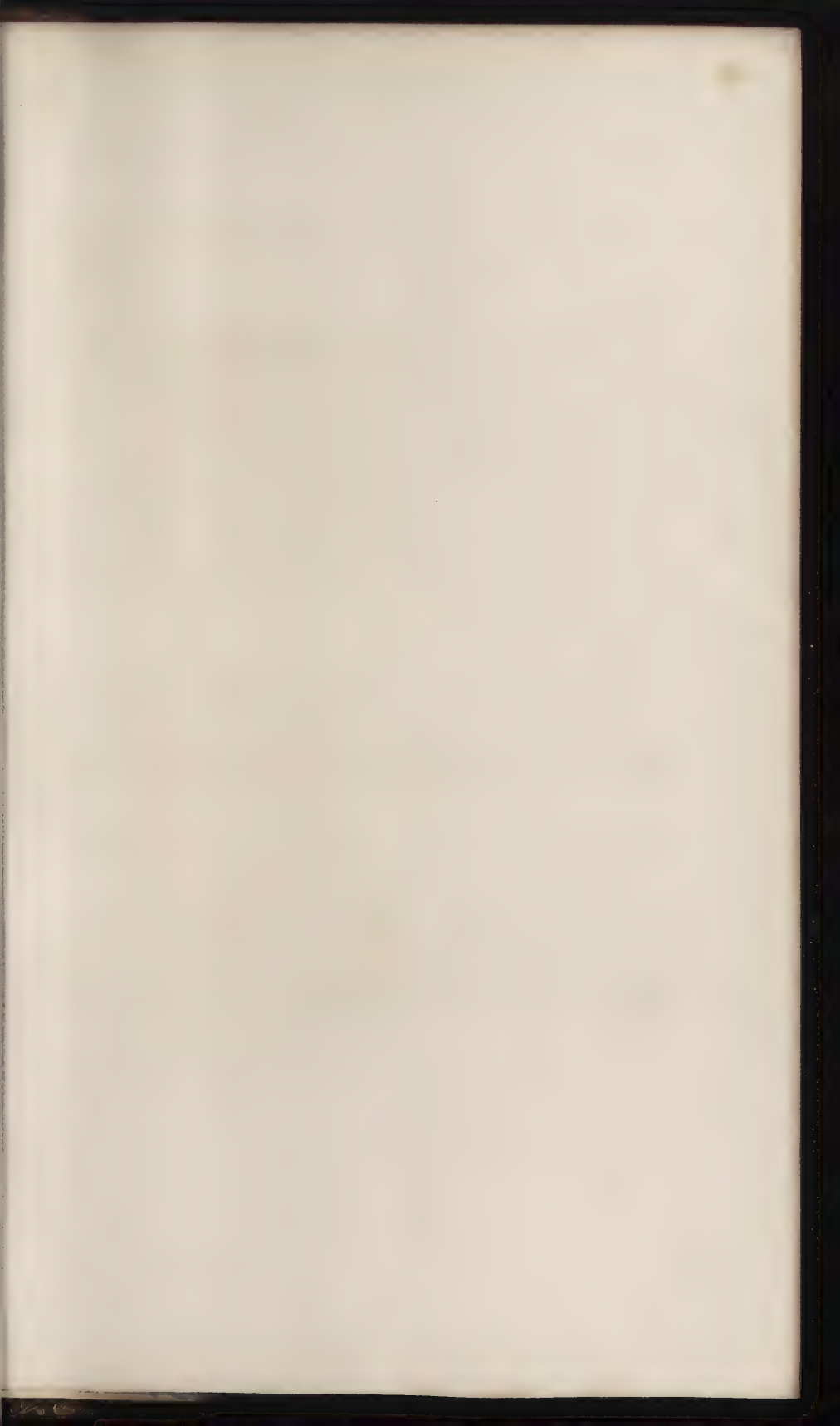
² Shaw's Travels, vol. ii. p. 31. Bishop Newton, &c.

luable than any opinion, and more corroborative of their truth:—"The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their little ground and a *trifling fishery*. The houses they occupy are no longer, as in the time of Strabo, edifices of three or four stories high,—but wretched huts, ready to crumble into ruins."¹ Bruce describes Tyre as "a rock whereon fishers dry their nets."

After the days of Volney, there were again some houses of two or three stories in new Tyre; but these, like the town and fortress of Safed, and the walls of Tiberias, fell in the earthquake in the year 1834. On our visiting it, ten years thereafter, we sought in vain throughout its few miserable shops, unworthy of the name of bazaars, for any thing that could be purchased to be carried away, as a memorial of Tyre. *Tyrus, a merchant of the people of many isles*, that said, I am of perfect beauty, with its *benches of ivory, and fine linen, with brodered work from Egypt, and shields and helmets upon its walls round about, and horns of ebony and ivory, whose fairs were replenished with emeralds, purple, and brodered work, and coral, and agate, and balm, and white wool, and cassia, and calamus, and precious clothes for chariots, and chests of rich apparel, and bright iron and white wool, and the chief of all spices, and with all precious stones, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold, and all sorts of merchandise*, has now nothing to supply: and a poor village of humble fishermen still spread their nets where the queen of the sea was enthroned in her beauty and pride.

Of Tyre it was written, *Thou hast defiled thy sanctu-*

¹ Volney's Travels, vol. ii. p. 212.





Small building on cliff, near the shore.

aries by the multitude of thine iniquities: and in the ruins of Tyre its sanctuaries have their place. Of the celebrated temple of Hercules, not a vestige remains, and its site is unknown. In Christian times, the comparatively modern city could boast of many churches, and a magnificent cathedral, which, as its remains show, was about two hundred and thirty feet in length. All ruined as it is, see plate, it shows, no less than any other in the land, that the *sanctuaries* have been *destroyed*, and the *altars overthrown*, and that the *holy places* are to this day *defiled*. In the days of Alexander the Great, the wall of insular Tyre, ere he broke it down, was a hundred and fifty feet in height. Now, the ruins of the cathedral may be seen as they tower over the lowly wall of a miserable village, that now but only serves to defend from wandering Arabs the humble fishermen who ply their predicted task, where the conqueror of the world laboured long and hard to accomplish his, erever he could reach the now *broken wall*, the ancient girdle of an isle, or cast down one of the columns on which the wretched representatives of the princely Tyrians sit and watch their outspread nets.

It matters not by what means these "prophecies have been verified;" for the means were as inscrutable, and as impossible to have been foreseen by man, as the event. The fact is beyond a doubt that they have been literally fulfilled, and therefore the PROPHECIES ARE TRUE. They may be overlooked, but no ingenuity can pervert them. No facts could have been more unlikely or striking, and no predictions respecting them could have been more clear.

CHAPTER XIII.

EGYPT.

EGYPT was one of the most ancient and one of the mightiest of kingdoms, and the researches of the traveller are still directed to explore the unparalleled memorials of its power. No nation, whether of ancient or of modern times, has ever erected such great and durable monuments. While the vestiges of other ancient monarchies can hardly be found amidst the mouldered ruins of their cities, those artificial mountains, visible at the distance of thirty miles, the pyramids of Egypt, without a record of their date, have withstood, unimpaired, all the ravages of time. The dynasty of Egypt takes precedence, in antiquity, of every other. No country ever produced so long a catalogue of kings. The learning of the Egyptians was proverbial. The number of their cities,¹ and the population of their country, as recorded by ancient historians, almost surpass credibility. Nature and art united in rendering it a most fertile region. It was called the granary of the world. It was divided into several kingdoms, and their power often extended over many of the surrounding countries.² Yet the knowledge

¹ Twenty thousand. (Herod. lib. ii. cap. clxxvii.)

² Marshami Can. Chron. pp. 239, 242.

of all its greatness and glory deterred not the Jewish prophets from declaring, that Egypt shall become *a base kingdom, and never exalt itself any more above the nations*. And the *literal* fulfilment of every prophecy affords as clear a demonstration as can possibly be given, that each and all of them are the dictates of inspiration.

Egypt was the theme of many prophecies, which were fulfilled in ancient times; and it bears to the present day, as it has borne throughout many ages, every mark with which prophecy had stamped its destiny:—

“They shall be a base kingdom. It shall be the basest of kingdoms. Neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.¹ The pride of her power shall come down. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. I will make the land of Egypt desolate, and the country shall be destitute of that whereof it was full. I will sell the land into the hand of the wicked. I will make the land waste, and all that is therein, by the hand of strangers. I the Lord have spoken it. And there shall be no more a prince of the land of Egypt.”²

Egypt became entirely subject to the Persians about three hundred and fifty years previous to the Christian era. It was afterwards subdued by the Macedonians, and was governed by the Ptolemies for the space of two hundred and ninety-four years, until, about thirty years before Christ, it became a province of the Roman empire. It continued long in subjection to the Romans—tributary first to Rome, and afterwards to Constantinople. It was transferred, A. D. 641, to the dominion of the Sa-

¹ Ezek. xxix. 14, 15. ² Ibid. xxx. 6, 7, 12, 13; xxxii. 15.

racens. In 1250 the Mamelukes deposed their rulers, and usurped the command of Egypt. A mode of government the most singular and surprising that ever existed on earth, was established and maintained. Each successive ruler was raised to supreme authority, from being a *stranger* and a slave: no son of the former ruler, no native of Egypt succeeding to the sovereignty; but a chief was chosen from among a new race of imported slaves. When Egypt became tributary to the Turks in 1517, the Mamelukes retained much of their power, and every pasha was an oppressor and a stranger. During all these ages, every attempt to emancipate the country, or to create a prince of the land of Egypt, has proved abortive, and has often been fatal to the aspirant. Though the facts relative to Egypt form too prominent a feature in the history of the world to admit of contradiction or doubt, yet the description of the fate of that country, and of the form of its government, shall be left to the testimony of those whose authority no infidel will question, and whom no man can accuse of adapting their descriptions to the predictions of the event. Gibbon and Volney are again our witnesses of the facts.

“Such is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power, and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves brought from their original country. The system of op-

pression is methodical. Every thing the traveller sees or hears, reminds him he is in the country of slavery and tyranny.”¹ “A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of *strangers* and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four and twenty Beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants.”² These are the words of Volney and Gibbon;—and what did the ancient prophets foretell? “*I will lay the land waste, and all that is therein, by the hands of strangers. I the Lord have spoken it. And there shall be no more a prince of the land of Egypt. The sceptre of Egypt shall depart away.*” The prophecy adds,—“*they shall be a base kingdom; it shall be the basest of kingdoms.*” After the lapse of two thousand and four hundred years from the date of this prophecy, a scoffer at religion, but an eye-witness of the facts, thus describes the self-same spot:—“In Egypt there is no middle class, neither nobility, clergy, merchants, landholders. An universal air of misery, manifest in all the traveller meets, points out to him the rapacity of oppression and the distrust attendant upon slavery. The profound ignorance of the inhabitants equally prevents them from perceiving the causes of their evils, or applying the necessary remedies. Ignorance, diffused through every class, extends its effects to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecu-

¹ Volney's Travels, vol. i. pp. 74, 103, 110, 198.

² Gibbon's History, vol. xi. c. lix. p. 164.

niary extortions, bastinadoes, and murders. Justice herself puts to death without formality."¹ Other travellers describe the most execrable vices as common, and represent the moral character of the people as corrupted to the core. As a token of the desolation of the country, mud-walled cottages are now the only habitations where the ruins of temples and palaces abound. Egypt is surrounded by the dominions of the Turks and of the Arabs; and the prophecy is literally true which marked it in the midst of desolation:—*They shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.*" The systematic oppression, extortion, and plunder, which have so long prevailed, and the price paid for his authority and power by every Turkish pasha, have rendered the country *desolate of that whereof it was full*, and still show both how *it has been wasted by the hand of strangers*, and how *it has been sold into the hand of the wicked*.

*The waters shall fail from the sea, and the rivers shall be wasted and dried up. And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks shall wither, and be driven away, and shall not be,*² &c. *I will make the rivers dry,—and I will make the land waste,*³ &c.—Son of man, speak unto Pharaoh king of Egypt, and to his multitude: Whom art thou like in thy greatness? The waters made him great, the deep set him up on high, with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above

¹ Volney's Travels, vol. i. pp. 190, 198.

² Isaiah xix. 5–7.

³ Ezek. xxx. 12.

all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth. Thus was he fair in his greatness, in the length of his branches; for his root was by great waters, &c. I have driven him out for his wickedness. Thou shalt lie in the midst of the uncircumcised, with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.¹

The turning far away of the rivers, or of the ancient branches of the Nile from their course, and the drying up of the canals, and consequent emptying of the brooks, which spread fecundity over Egypt, may be ranked among the immediate and most influential causes of the desolation which has spread over the far greater part of Egypt. Wherever, on the banks of the Nile, irrigation is practised, and the little rivers run about the plants, and are sent out unto all the trees of the field, the wonderful luxuriance of the irrigation may well astonish a European: and the sickly green-house plants of our cold and comparatively sunless clime, assume a gigantic form. And partial and narrow as these rich fringes now are, advancing hills of sand, (through the sloping sides of which the stems, and upper branches, and topmost twigs of trees buried, or being buried, may be seen as marking the progress of yet unstayed desolation,) in some places, as at Rosetta, threaten destruction, like that of the felon condemned to stand on the brink of the rising tide. But over great part of Egypt desolation has done its perfect work. The streams of the Nile are now circumscribed within narrow limits to what formerly they were. On the western side of Egypt, as seen in Heath's plan of Egypt,

¹ Ezek. xxxi. 2, 4, 5, 7, 11, 18.

an "ancient bed of the river Nile, now dry, and called by the natives Bellomah," is distant eighty miles from the nearest branch of that river. The intermediate space, of greater length than breadth, is marked as "immense sandy plains;" and a long canal which partly intersected it, is now "dry, except at the time of the inundation." Along the sea-coast the land is level and destitute of trees. And on the eastern side of Egypt, "the Pelusian branch of the Nile is choked up," and the plain in which it flowed, except in a few stagnant pools, is undistinguished from the sandy desert which now surrounds it on every side. In the intermediate space, and even within the far narrower limits now occupied by the streams of the Nile, the dry lines of the rivers and canals are to be seen, and the desert covers many extensive regions which once raised Egypt among the chief of the kingdoms. With the exception of the environs of Rosetta and Damietta, and of a few miserable villages, in traversing the once rich Delta of Egypt from one side to another, the traveller, as the writer witnessed, passes through a desert; and where streams once ran about the plants, and the little rivers were sent out among the trees of the field, water skins are a necessary equipage of a traveller, and can only be filled anew, after a journey of eight or ten hours, or of a longer period, and sometimes, too, at an unwholesome stagnant well, of the like of which the cattle in this country would not drink. Assuredly the desert has spread over a large portion of the once fertile land of Egypt. *The land is waste, and every thing is withered, where the rivers have been turned far away, and the brooks are emptied and dried up.*

The most recent travellers in Egypt, as in other coun-

tries, now see and acknowledge the marvellous fulfilment of the prophecies.

“Long,” says Lord Lindsay, “did we gaze on the scene around and below us, (temple of Carnac at Thebes) —utter, awful desolation! Truly, indeed, has No been ‘rent asunder.’ The towers of the second, or eastern propylon are mere heaps of stones, ‘poured down,’—as prophecy and modern travellers describe the foundations of Samaria—into the court on one side, and the great hall on the other; giant columns have been swept away like reeds before the mighty avalanche,” &c.—“Returning to the great obelisk, and seating myself on the broken shaft of its prostrate companion, I spent some delightful moments in musing over the scene of ruins scattered around me, so visibly smitten by the hand of God, in fulfilment of the prophecies that describe No-Ammon as the scene of desolation I then beheld her. The hand of the true Jove Ammon, Ael-Amunah, the God of Truth, has indeed ‘executed judgments on all the gods of Egypt,’ but especially on his spurious representative, the idol of this most stupendous of earthly temples; silence reigns in its courts; the ‘multitude of No’ has been cut off; Pathros is ‘desolate;’—the land of Ham is still the basest of kingdoms,—so sure is the word of prophecy, so visible its accomplishment!”——“We have spent the whole day in visiting the site of Memphis and the pyramids of Dashour and Sacara. Mounds and embankments, a few broken stones, and two colossal statues, disinterred a few years ago by our friend Caviglia, are the solitary remains of the ancient capital of Lower Egypt. We rode for miles through groves of palm and acacia, cultivated fields, and wastes of sand, over what we knew must be the site of Memphis, but every other vestige of her ancient gran-

deur has disappeared. Noph is indeed 'waste and desolate.'"¹

*"Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph.—And I will make Pathros desolate, and will set fire in Zoan (marg. Tanis,) and will execute judgments in No, and I will pour my fury upon Sin, the strength of Egypt; and will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. The young men of Avon (Heliopolis,) and of Phibeseth (Pelusium,) shall fall by the sword: and these cities shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her.—Thus will I execute judgments in Egypt; and they shall know that I am the Lord."*²

Though Herodotus numbered the cities of Egypt by thousands, yet all those which existed in the days of the prophets have long been in ruins. Egypt, of old exceedingly rich and populous, is now, except where still partially watered by the Nile and cultivated, bare and depopulated. Its two great cities, Cairo and Alexandria, are bordered by the desert. And with the exception of Rosetta and Damietta, and a few miserable villages, not a single town is to be met with, in traversing Lower Egypt from Alexandria to El Arish, or from one extremity to the other. Thebes, once famed for its hundred gates, may be called, from the magnificence of its remains, the metropolis of ruins. The mummies, so abundant at Memphis, remain, though the city has perished; and the hu-

¹ Lord Lindsay's Travels, vol. i. pp. 185-189.

² Ezek. xxx. 13-19.

man forms which once peopled it, have retained their perfect structure long after its palaces and temples have mouldered into indistinguishable heaps. Heliopolis has now a single erect obelisk to tell that the mounds around it were once the "city of the sun." A single street, with its central square, of the city of Alexandria, built after the era of the prophets, occupied a greater space than the modern city.¹ "At Bubastus, now Tel Basta, the Phibeseth of Scripture, are lofty mounds, and some remains of the ancient city of Pasht. Many other mounds, in various parts of the Delta, mark the sites of ancient towns."² The author, in hastily passing through Egypt, heard of ruins in various directions, and passed over those of Zoan,³ of which, besides the general desolation that was to come on the cities of Egypt, the prophet said, *I will set a fire in Zoan*. As the Lord wrought wonders of old in the fields of Zoan, so that city (the locality of which is undoubted,) now bears in its ruins the proof of its ancient greatness, and the marks of its prophetic fate. The remains of Zoan being little known, as only partially described by travellers, may be more particularly noticed.

San, or, as pronounced by the Arabs on the spot, Zaan, a small fishing village, built of mud and brick, some of the dwellings consisting of the former and some of the latter, is the only representative of this seat of Pharaoh's glory. In its immediate vicinity, but raised considerably above the plain, are the ruins of the ancient city. These, in general, where not buried under sand, consist of large heaps of debris, formed of earth, broken

¹ See Heath's Plan of Alexandria.

² Wilkinson's Thebes, p. 347.

³ Arriving late in the day at San (Zoan) my friend the Rev. Andrew Bonar first directed my attention to these ruins.

bricks, and tiles in great abundance. The chief remains, all fallen, and lying almost in straight lines, seem to have belonged to the same range of grand and public edifices. On the remote extremity from the village, high sandy mounds render any ruins or buildings invisible, if ever, as in all likelihood, they have existed there. Two fragments of obelisks, the one twenty-seven, the other sixteen feet long, first appear above the sand. At the distance of sixty yards, upwards of twenty large blocks of granite, evidently some portion of an ancient building, lie on the ground, and nearly the same number at a farther similar distance. Besides these last, there are broken fragments of obelisks, covered with rubbish, and a stone figure or image, in a sitting position, eleven feet in height, resting on a block five feet high, and four broad, but lying nearly horizontally, with the head inclined downwards, as if licking the dust. About thirty-six yards farther on, in the same direction, are three broken obelisks, of one of which, the top or upper part, which has been broken off, is twenty-four feet long, lying horizontally, while the lower part, in two other fragments, dips obliquely into the sand. The second obelisk, lying near it, is hid at both extremities, and broken in the middle: though above thirty feet long, it is evident that only a portion of it is seen, the narrowest part of which that is visible, is four feet in diameter. The third is evidently in an unfinished state. And this is a token, among other proofs, that the Lord has been a swift messenger against Egypt, and that his judgments have come upon it suddenly. At a farther distance of fifty yards, two other obelisks lie contiguous; and at a little distance from these, in a single spot, from seventy to eighty large stones or blocks of granite are crowded together (some of them six

feet by four,) most of which are partly hid in the ground, and some scattered around. Fragments of ruins lie over a large extent, and among these many vitrified pieces, larger than those on Gaza, are to be found, clearly indicating that the Lord hath set fire in Zoan.

Can any words be more free from ambiguity, or could any events be more wonderful in their nature, or more unlikely or impossible to have been foreseen by man, than these prophecies concerning Egypt? The long line of its kings commenced with the first ages of the world, and, while it was yet unbroken, its final termination was revealed. The very attempt once made by infidels to show, from the recorded number of its monarchs and the duration of their reigns, that Egypt was a kingdom previous to the Mosaic era of the deluge, places the wonderful nature of these predictions respecting it in the most striking view. And the previous experience of two thousand years, during which period Egypt had never been without a prince of its own, seemed to preclude the possibility of those predicted events which the experience of the last two thousand years has amply verified. Though it had often tyrannized over Judea and the neighbouring nations, the Jewish prophets foretold that its own sceptre should depart away; and that that country of kings (for the numbers of its contemporary as well as successive monarchs may warrant the appellation) would never have a prince of its own; and that it would be laid waste by the hand of strangers. They foretold that it should be a base kingdom, the basest of kingdoms; that it should be desolate itself, and surrounded by desolation; and that it should never exalt itself any more above the nations. They describe its ignominious subjection and unparalleled baseness, notwithstanding that its past and present dege-

neracy bears not a more remote resemblance to the former greatness and pride of its power than the frailty of its mud-walled fabrics now bears to the stability of its imperishable pyramids. Such prophecies, accomplished in such a manner, prove, without a comment, that they must be the revelation of the omniscient Ruler of the universe.¹

On a review of the prophecies relative to Nineveh, Babylon, Tyre, and Egypt, may we not, by the plainest induction from indisputable facts, conclude that the fate of these cities and countries, as well as of the land of Judea and the adjoining territories, demonstrates the truth of all the prophecies respecting them? and that these prophecies, ratified by the events, give the most powerful of testimonies to the truth of the Christian religion? The desolation was the work of man, and was effected by the enemies of Christianity; and would have been the same

¹ Egypt has, indeed, lately risen, under its present spirited but despotic pasha, who is both an *oppressor* and a *stranger*, to a degree of political importance and power unknown to it for many past centuries. Yet this fact, instead of militating against the truth of prophecy, may, possibly at no distant period, serve to illustrate another prediction, which implies that, however base and degraded it might continue to be throughout many generations, it would, notwithstanding, have strength sufficient to be looked to for aid or protection, even at the time of the restoration of the Jews to Judea, who will seek "to strengthen themselves in the strength of Pharaoh, and trust in the shadow of Egypt." Other prophecies respecting it await their fulfilment. Yet, whatever its present apparent strength may be, it is still but "the shadow of Egypt." (Isa. xxx. 2; xxxi. 1.) The whole earth shall yet rejoice; and Egypt shall not be for ever base. *The Lord shall smite Egypt; he shall smite and heal it; and they shall return to the Lord, and he shall be entreated of them, and shall heal them. In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land, &c.* (Isa. xix. 19-25.)

as it is, though not a single prophecy had been uttered. It is the prediction of these facts, in all their particulars, infinitely surpassing human foresight, which is the work of God alone. And the *ruin of these empires*, while it substantiates the truth of every iota of these predictions, is thus a miraculous confirmation and proof of the inspiration of the Scriptures. By what fatality is it, then, that infidels should have chosen for the display of their power this very field, where, without conjuring, as they have done, a lying spirit from the ruins, they might have read the fulfilment of the prophecies on every spot? Instead of disproving the truth of every religion, the greater these ruins are, the more strongly do they authenticate the Scriptural prophecies; and it is not, at least, on this stronghold of faith that the standard of infidelity can be erected. Every fact related by Volney is a witness against all his speculation; and out of his own mouth is he condemned. Can any purposed deception be more glaring or great, than to overlook all these prophecies, and to raise an argument against the truth of Christianity from the very facts by which they have been fulfilled? Or can any evidence of divine inspiration be more convincing and clear, than to view, in conjunction, all these marvellous predictions, and their exact completion?

CHAPTER XIV.

THE ARABS.

THE history of the Arabs, so opposite in many respects to that of the Jews, but as singular as theirs, was concisely and clearly foretold. It was prophesied concerning Ishmael:—"He will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren. I will make him fruitful, and multiply him exceedingly; and I will make him a great nation."¹ The fate of Ishmael is here identified with that of his descendants; and the same character is common to them both. The historical evidence of the fact, the universal tradition, and constant boast of the Arabs themselves, their language, and the preservation for many ages of an original rite, derived from him as their primogenitor, confirm the truth of their descent from Ishmael. The fulfilment of the prediction is obvious. Even Gibbon, while he attempts, from the exceptions which he specifies, to evade the force of the fact, that the Arabs have maintained a perpetual independence, acknowledges that these exceptions are temporary and local; that the body of the nation has escaped the yoke of the most powerful mo-

¹ Genesis xvi. 12; xvii. 20.





THE ISRAELITES LEAVING THE PENINSULA OF SINAI

The engraving is by J. G. Thompson, and is published by J. G. Thompson, 10, St. Martin's Lane, London.

narchies; and that “the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia.”¹ But even the exceptions which he specifies, though they were justly stated, and though not coupled with such admissions as invalidate them, would not detract from the truth of the prophecy. The independence of the Arabs was proverbial in ancient as well as in modern times; and the present existence, as a free and independent nation, of a people who derive their descent from so high antiquity, demonstrates that they have never been wholly subdued, as all the nations around them have unquestionably been; and that they have ever dwelt in the presence of their brethren. They not only subsist unconquered to this day, but the prophesied and primitive wildness of their race, and their hostility to all, remain unsubdued and unaltered. “*They are a wild people; their hand is against every man, and every man’s hand is against them.*” In the words of Gibbon, which strikingly assimilate with those of the prophecy, they are “*armed against mankind.*” Plundering is their profession. Their alliance is never courted, and can never be obtained; and all that the Turks, or Persians, or any of their neighbours, can stipulate for from them, is a partial and purchased forbearance. Even the British, who have established a residence in almost every country, have entered the territories of the descendants of Ishmael to accomplish only the premeditated destruction of a fort, and to retire. It cannot be alleged, with truth, that their peculiar character and manner, and its uninterrupted permanency, are the necessary result of the nature of their country. They have continued wild or uncivilized,

¹ Gibbon’s Hist. vol. ix. c. 1. p. 230.

and have retained their habits of hostility towards all the rest of the human race, though they possessed for three hundred years countries the most opposite in their nature from the mountains of Arabia. The greatest part of the temperate zone was included within the limits of the Arabian conquests; and their empire extended from the confines of India to the shores of the Atlantic,¹ and embraced a wider range of territory than ever was possessed by the Romans, those boasted masters of the world. The period of their conquest and dominion was sufficient, under such circumstances, to have changed the manners of any people: but, whether in the land of Shinar or in the valleys of Spain, on the banks of the Tigris or the Tagus, in Araby the blessed, or Araby the barren, the posterity of Ishmael have ever maintained their prophetic character; they have remained, under every change of condition, a wild people; their hand has still been against every man, and every man's hand against them.

The natural reflection of a recent traveller, on examining the peculiarities of an Arab tribe, of which he was an eye-witness, may suffice, without any art of controversy, for the illustration of this prophecy:—"On the smallest computation, such must have been the manners of those people for more than three thousand years; thus in all things verifying the prediction given of Ishmael at his birth, that he, in his posterity, should be a wild man, and always continue to be so, though they shall dwell for ever in the presence of their brethren. And that an acute and active people, surrounded for ages by polished and luxurious nations, should, from their earliest to their latest times, be still found a wild people, dwelling in the

¹ Gibbon, vol. ix. c. li. p. 501—vol. x. c. lii. p. 2.

presence of all their brethren, (as we may call those nations,) unsubdued and unchangeable, is indeed a standing miracle,—one of those mysterious facts which establish the truth of prophecy.”¹

¹ Sir R. K. Porter's Travels, p. 304.

CHAPTER XV.

SLAVERY OF THE AFRICANS—EUROPEAN COLONIES IN
ASIA.

Not only do the different countries and cities, which form the subjects of prophecy, exhibit to this day their predicted fate, but there is also a prophecy recorded as delivered in an age coeval with the deluge, when the members of a single family included the whole of the human race, the fulfilment of which is conspicuous even at the present time. And while the fate of the Jews and of the Arabs, throughout many ages, has confirmed, in every instance in which the period of their prediction is already past, the prophecies relative to the descendants of Isaac and of Ishmael,—existing facts, which are prominent features in the history of the world, are equally corroborative of the predictions respecting the sons of Noah. The unnatural conduct of Ham, and the dutiful and respectful behaviour of Shem and Japheth towards their aged father, gave rise to the prediction of the future fate of their posterity, without being at all assigned as the cause of that fate. But whatever was the occasion on which it was delivered, the truth of the prophecy must be tried by its completion:—"Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God

of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."¹

The historical part of Scripture, by its describing so particularly the respective settlements of the descendants of Noah, "after their generations in their nations," affords to this day, the means of trying the truth of the prediction, and of ascertaining whether the prophetic character, as given by the patriarch of the post-diluvian world, be still applicable to the inhabitants of the different regions of the earth which were peopled by the posterity of Shem, of Ham, and of Japheth. The *isles of the Gentiles*,² or the countries beyond the Mediterranean, to which they passed by sea, viz. those of Europe, were divided by the sons of Japheth. The descendants of Ham inhabited Africa and the south-western parts of Asia. *The families of the Canaanites were spread abroad. The border of the Canaanites was from Sidon.*³ The city of Tyre was called the daughter of Sidon; and Carthage, the most celebrated city of Africa, was peopled from Tyre. And the dwellings of the sons of Shem were *unto the east*,⁴ or Asia. The particular allotment, or portion of each, "after their families, after their tongues, in their countries, and in their nations,"⁵ is distinctly specified. And although the different nations descended from any one of the sons of Noah, have intermingled with each other, and undergone many revolutions, yet the three great divisions of the world have remained distinct, as separately peopled and possessed by the posterity of each of the sons of Noah. On this subject the earliest commentators are agreed; before the existence of those facts which give to the prophecy

¹ Gen. ix. 25, 26, 27. ² Gen. x. 5. ³ Ib. x. 6, 18, 19.

⁴ Ib. x. 30. ⁵ Ib. 31, 32.—See Mede, Dic. L. p. 277, &c.

its fullest illustration. The facts themselves, by which the prediction is verified, are so notorious and so applicable, that the most brief and simple statement may suffice. Before the propagation of Christianity, which first spoke peace to earth, taught a law of universal love, and called all men brethren, slavery everywhere prevailed, and the greater part of the human race, throughout all the world, were born to slavery, and unredeemed for life. Man can now boast of a nobler birthright. But though long banished from almost all Europe, slavery still lingers in Africa. That country is distinguished above every other as the land of slavery. Slaves at home, and transported for slavery, the poor Africans, the descendants of Ham, are the servant of servants, or slaves to others. Yet so unlikely was this fact to have been foreseen by man, that, for centuries after the close of the Old Testament history, the inhabitants of Africa disputed with the Romans the empire of the world. But Hannibal, who was once almost master of Rome and of Europe, was forced to yield to and own the fate of Carthage.¹

“God shall enlarge Japheth, and he shall dwell in the tents of Shem.” Some of the ablest interpreters of prophecy, of a former age, conceived that this prediction was fulfilled, not only by the conquests which the Macedonians and the Romans obtained over many of the countries of Asia, but that the promise or blessing of enlargement to Japheth was also verified in a metaphorical sense, by the extension of the knowledge of true religion to the nations of Europe. But it stands not now in need of any questionable interpretation, having received a literal accomplishment. What is at present the relative situation or connexion of the inhabitants of Europe and of Asia, the

¹ Livii Hist. lib. xxvii. c. 51. Mede, *ibid.*

descendants of Japheth and of Shem? May not the former be said literally to dwell in the tents of the latter? Or what simile, drawn from the simplicity of primeval ages, could be more strikingly graphic of the numerous and extensive European colonies in Asia? And how much have the posterity of Japheth been enlarged within the regions of the posterity of Shem? In how many of their ancient cities do they dwell? How many settlements have they established?—while there is not a single spot in Europe the colony or the property of any of the nations whom the Scriptures represent as descended from Shem, or who inhabit any part of that quarter of the world which they possessed. And it may be said, in reference to our own island, and to the immense extent of the British Asiatic dominions, that the natives *of the isles of the Gentiles dwell in the tents of the East!* From whence, then, could such a prophecy have emanated, but from inspiration by Him whose presence and whose prescience are alike unlimited by space or by time?

Whatever events the prophecies reveal, they never sanction any iniquity or evil. The wrath of man worketh not the righteousness of God, though it be made to praise him. And any defence or attempted justification of slavery, or of man having any moral right of property in man, must be sought in vain from the fulfilment of this prediction. Nebuchadnezzar was the guilty instrument of righteous judgments; and although, in the execution of these, he was the servant of the Lord, it was his own gain and glory which he sought, and after having subdued nations not a few, he was driven from men, and had his dwelling with the beasts. Never were judgments more clearly marked than those which have rested on the Jews in every country under heaven. Yet he that toucheth

them toucheth the apple of his eye: and the year of recompences for the controversy of Zion shall be the day of the Lord's vengeance, when he will plead with all flesh for his people and for his heritage. And if these examples suffice not to show that it is a wresting of Scripture to their destruction, for any to seek from them the vindication of slavery, because Canaan was to be the servant of servants unto his brethren, yet they who profess to look here to the *Holy* Scriptures for a warrant, because that fact was foretold, should remember, that though Christ was delivered into the hands of his enemies "by the *determinate counsel and foreknowledge* of God, it was by *wicked hands* that he was crucified and slain." God hath made of one flesh all the nations of the earth. And, were the gospel universally and rightly appealed to, no other bond would be known among men but that of Christian brotherhood.

CHAPTER XVI.

THE SEVEN CHURCHES OF ASIA.

INCOMPLETE as has been the view given in the foregoing pages of the Evidence of Prophecy, yet do not the joint clearness of the prophecies themselves, and the profusion of precise facts which show their literal fulfilment, bid defiance to the most subtle sceptic to forge or feign the shadow of a just reason to prove how they could all have been spoken, except by inspiration of God? The sure word of prophecy has indeed unfolded many a desolation which has come upon the earth; but while it thus reveals the operation, in some of its bearings, of the "mystery of iniquity," it forms itself a part of the "mystery of godliness:" and it is no less the testimony of Jesus, because it shows, as far as earthly ruins can reveal, the progress and the issue of the dominion of "other lords" over the hearts of the children of men. The sins of men have caused, and the cruelty of men has effected, the dire desolations which the word of God foretold. Signs and tokens of his judgments there indeed have been, but they are never to be found but where iniquity first prevailed. And though all other warnings were to fail, the sight of his past judgments, and the sounding of those that are to

come, might teach the unrepenting and unconverted sinner to give heed to the threatenings of his word and to the terrors of the Lord, and to try his ways and turn unto God, while space for repentance may be found, ere, as death leaves him, judgment shall find him. And may not the desolations which God has wrought upon the earth, and that accredit his word, wherein life and immortality are brought to light, teach the man whose God is the world, to cease to account it worthy of his worship and of his love, and to abjure that "covetousness, which is idolatry," till the idol of mammon in the temple within shall fall, as fell the image of Dagon before the ark of the Lord, in which "the testimony" was kept?

But naming, as millions do, the name of Christ, without departing from iniquity, there is another warning voice that may come more closely to them all. And it is not only from the desolate regions where heathens dwelt, which show how holy men of old spake as they were moved by the Holy Ghost; but also from the ruins of some of the cities where churches were formed by apostles, and where the religion of Jesus once existed in its purity, that all may learn to know that God is no respecter of persons, and that he will by no means clear the guilty. "He that hath an ear, let him hear what the Spirit saith unto the churches."

What church could rightfully claim or ever seek a higher title than that which is given in Scripture to the seven churches of Asia, the angels of which were the seven stars in the right hand of Him who is the first and the last, of Him that liveth and was dead and is alive for evermore, and that hath the keys of hell and of death; and which themselves were the seven golden candlesticks

in the midst of which HE walked? And who that hath an ear to hear, may not humbly hear and greatly profit by what the Spirit said unto them?¹

The CHURCH of EPHESUS, after a commendation of their first works, to which they were commanded to return, were accused of having left their first love, and threatened with the removal of their candlestick out of its place, except they should repent.² Ephesus is situated nearly fifty miles north of Smyrna. It was the metropolis of Ionia, and a great and opulent city, and, (according to Strabo) the great emporium of Asia Minor. It was chiefly famous for the temple of Diana, "whom all Asia worshipped," which was adorned with one hundred and twenty-seven columns of Parian marble, each of a single shaft, and sixty feet high, and which formed one of the seven wonders of the world. The remains of its magnificent theatre, in which it is said that twenty thousand people could easily have been seated, are yet to be seen.³ But "a few heaps of stone, and some miserable mud cottages, occasionally tenanted by Turks, without one Christian residing there, are all the remains of ancient Ephesus."⁴—It is, as described by different travellers, a solemn and most forlorn spot. The epistle to the Ephesians is read throughout the world: but there is none in Ephesus to read it now. They left their first love; they returned not to their first works. Their candlestick has been removed out of its place; and the great city of Ephesus is no more.

The CHURCH OF SMYRNA was approved of as "rich," and no judgment was denounced against it. They were warned of a tribulation of ten days, (the ten years' perse-

¹ Rev. ii. and iii.

² Rev. ii. 5.

³ Acts xix. 29.

⁴ Arundel's Visit to the Seven Churches of Asia, p. 27.

cution by Dioclesian,) and were enjoined to be faithful unto death, and they would receive a crown of life. And, unlike to the fate of the more famous city of Ephesus, Smyrna is still a large city, containing nearly one hundred thousand inhabitants, with several Greek churches; and an English and other Christian ministers have resided in it. The light has indeed become dim, but the candlestick has not been wholly removed out of its place.

The CHURCH OF PERGAMOS is commended for holding fast the name of the Lord, and not denying his faith, during a time of persecution, and in the midst of a wicked city. But there were some in it who held doctrines, and did deeds, which the Lord hated. Against them He was to fight with the sword of his mouth; and all were called to repent. But it is not said as of Ephesus, that their candlestick would be removed out of its place.² Pergamos is situated to the north of Smyrna, at a distance of nearly sixty-four miles, and "was formerly the metropolis of Hellespontic Mysia." It still contains at least fifteen thousand inhabitants, of whom fifteen hundred are Greeks, and two hundred Armenians, each of whom has a church.

In the CHURCH OF THYATIRA, like that of Pergamos, some tares were soon mingled with the wheat. He who hath eyes like unto a flame of fire, discerned both. Yet happily for the souls of the people, more than for the safety of the city, the general character of that church, as it then existed, is thus described: "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." But against those—for such there were among them, who had committed fornication, and eaten things sacrificed unto

¹ Rev. ii. 8, 11.

² Rev. ii. 12–16.

³ Ibid. ii. 19.





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idols, to whom the Lord gave space to repent of their fornication, and they repented not—great tribulation was denounced; and to every one of them was to be given according to their works. These, thus warned while on earth in vain, have long since passed, whither all are daily hastening, to the place where no repentance can be found, and no work be done. “But unto the rest in Thyatira, (as many as have not known the depths of Satan) I will put upon you, saith the Lord, none other burden.”¹ There were those in Thyatira who could save a city. It still exists, while greater cities have fallen. Mr Hartley, who visited it in 1826, describes it as “embosomed in cypresses and poplars.” The Greeks are said to occupy three hundred houses, and the Armenians thirty. Each of them has a church.

The CHURCH OF SARDIS differed from the churches of Pergamos and Thyatira. They had not denied the faith; but the Lord had a few things against them, for there were some evil doers among them, and on those if they repented not, judgment was to rest. But in Sardis, great though the city was, and founded though the church had been by an apostle, there were only a few names which had not defiled their garments. And to that church the Spirit said, “I know thy works, that thou hast a name that thou livest and art dead.” But the Lord is long-suffering, not willing that any should perish, but that all should come to repentance. And the church of Sardis was thus warned, “Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on

¹ Rev. ii. 24.

thee as a thief, and thou shalt not know what hour I shall come upon thee."¹ The state of Sardis now is a token that the warning was given in vain; and shows that the threatenings of the Lord, when disregarded, become certain judgments. Sardis, the capital of Lydia, was a great and renowned city, where the wealth of Cræsus, its king, was accumulated, and became even a proverb. But now a few wretched mud huts, "scattered among the ruins," are the only dwellings in Sardis, and form the lowly home of Turkish herdsmen, who are its only inhabitants. As the seat of a Christian church, it has lost—all it had to lose—the name. "No Christians reside on the spot."

"And to the angel of the CHURCH IN PHILADELPHIA write, These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.—Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world."² The promises of the Lord are as sure as his threatenings. Philadelphia alone long withstood the power of the Turks, and in the words of Gibbon, "at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia," he adds, "Philadelphia is still erect; a column in a scene of ruins."³ "It is indeed an interesting circumstance," says Mr Hartley, "to find Christianity more flourishing here than in many other parts of the Turkish empire: there is still a numerous Christian population;

¹ Rev. iii. 2, 3.

² Ibid. iii. 7, 8, 10.

³ Gibbon, vol. xi. ch. lxiv. p. 427.

they occupy three hundred houses. Divine service is performed every Sunday in five churches." Nor is it less interesting, in these eventful times, and notwithstanding the general degeneracy of the Greek church, to learn that the present bishop of Philadelphia accounts "the Bible the only foundation of all religious belief;" and that he admits that "abuses have entered into the church, which former ages might endure; but the present must put them down."¹ From the prevailing iniquities of men many a sign has been given how terrible are the judgments of God. But from the fidelity of the church in Philadelphia of old in keeping his word, a name and memorial of his faithfulness has been left on earth, while the higher glories, promised to those that overcame, shall be ratified in heaven; and towards them, but not them only, shall the glorified Redeemer confirm the truth of his blessed words, "Him that overcometh will I make a pillar in the temple of my God;" even as assuredly as Philadelphia, when all else fell around it, "stood erect," our enemies themselves being judges, "a column in a scene of ruins."

"And unto the angel of the CHURCH OF THE LAODICEANS write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white

¹ Missionary Register, June 1827.

raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.”¹ All the other churches were found worthy of some commendation; and there was some blessing in them all. The church of Ephesus had laboured and had not fainted, though she had forsaken her first love; and the threatened punishment, except she repented, was the removal of her candlestick out of its place. A faithless and wicked few polluted the churches of Pergamos and Thyatira by their doctrines or by their lives; but the body was sound, and the churches had a portion in Christ. Even in Sardis, though it was dead, there was life in a few, who had not defiled their garments; “and they shall walk with me in white,” saith the Lord, “for they are worthy.”

But in what the Spirit said to the church in Laodicea, there was not one word of approval: it was lukewarm, without exception; and therefore it was wholly loathed. The religion of Jesus had become to them as an ordinary matter. They would attend to it just as they did to other things, which they loved as well. The sacrifice of the Son of God upon the cross was nothing thought of more than a common gift by man. They were not constrained by the love of Christ more than by other feelings. They could repeat the words of the first great commandment of the law, and of the second that is like unto it; but they showed no sign that the one or the other was truly a law to them. There was no Dorcas among them, who, out of pure Christian love, made clothes for the poor. There was no Philemon to whom it could be said, “The church in thy house,” and who could look on a Christian servant as a “brother beloved.” There was

¹ Rev. iii. 14-18.

no servant who looked to the eye of his Father in heaven more than to that of his master on earth, and to the recompense of eternal reward more than to the hireling wages of a day; and who, by showing all good fidelity, sought to adorn the doctrine of God his Saviour in all things. There was nothing done as every thing should be, heartily, as to the Lord, and not unto men.

They neither felt nor lived as if they knew that whatsoever is not of faith is sin. Their lukewarmness was worse, for it rendered their state more hopeless than if they had been cold. For sooner would a man in Sardis have felt that the chill of death was upon him, and have cried out for life, and called to the physician, than would a man of Laodicea, who could calmly count his even pulse, and think his life secure, while death was preying on his vitals. The character of lukewarm Christians, a self-contradicting name, is the same in every age. Such was the church of the Laodiceans.—But what is that city now, or how is it changed from what it was!

Laodicea was the metropolis of the Greater Phrygia; and, as heathen writers attest, it was an extensive and very celebrated city. Instead of then verging to its decline, it arose to its eminence only about the beginning of the Christian era. “It was the mother-church of sixteen bishoprics. Its three theatres, and the immense circus, which was capable of containing upwards of thirty thousand spectators, the spacious remains of which (with other ruins buried under ruins) are yet to be seen, give proof of the greatness of its ancient wealth and population, and indicate too strongly, that in the city where Christians were rebuked, without exception, for their lukewarmness, there were multitudes who were lovers of pleasure more than lovers of God. The amphitheatre was built

after the Apocalypse was written, and the warning of the Spirit had been given to the church of the Laodiceans to be zealous and repent; but whatever they there may have heard or beheld, their hearts would neither have been quickened to a renewed zeal for the service and glory of God, nor turned to a deeper sorrow for sin, and to a repentance not to be repented of. But the fate of Laodicea, though opposite, has been no less marked than that of Philadelphia. There are no sights of grandeur, nor scenes of temptation around it now. Its own tragedy may be briefly told. It was lukewarm and neither cold nor hot, and therefore it was loathsome in the sight of God. It was loved, and rebuked, and chastened in vain. And it has been blotted from the world. It is now as desolate as its inhabitants were destitute of the fear and the love of God, and as the church of the Laodiceans was devoid of true faith in the Saviour, and zeal in his service. It is, as described in his Travels by Dr Smith, "utterly desolated, and without any inhabitant, except wolves, and jackals, and foxes."¹ It can boast of no human inhabitants, except occasionally when wandering Turkomans pitch their tents in its spacious amphitheatre. The "finest sculptured fragments" are to be seen at a considerable depth, in excavations which have been made among the ruins;² and Colonel Leake observes,³ "there are few ancient cities more likely than Laodicea to preserve many curious remains of antiquity beneath the surface of the soil; its opulence, and the earthquakes to which it was subject, rendering it probable that valuable works of art were often there buried beneath the ruins of

¹ See Smith's Survey of the Seven Churches in Calmet's Dict. Fragments, 320. Bishop Newton, &c.

² Arundel's Travels, p. 85.

³ Journal, p. 252.

the public and private edifices." A fearful significancy is thus given to the terrific denunciation, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

"He that hath ears to hear, let him hear what the Spirit saith unto the churches." The Spirit searcheth all things, yea the deep things of God. Each church, and each individual therein was weighed in the balance of the sanctuary according to their works. Each was approved of according to its character, or rebuked and warned according to its deeds. Was the church itself pure, the diseased members alone were to be cut off. Was the church itself dead, yet the few names, in which there was life, were all written before God, and not one of those who overcame would be blotted out of the book of life. All the seven churches were severally exhorted by the Spirit according to their need. The faith delivered to the saints was preached unto them all; and all, as Christian churches, possessed the means of salvation. The Son of man walked in the midst of them, beholding those who were, and those who were not his.

By the preaching of the gospel, and by the written word, every man in each of the churches was warned, and every man was taught in all wisdom, that every man might be presented perfect in Christ Jesus. And in what the Spirit said unto each and all of the churches, which he that hath ears to hear was commanded to hear, the promise of everlasting blessedness, under a variety of the most glorious representations, was given without exception, restriction, or reservation to him that overcometh. The language of love, as well as of remonstrance and rebuke, was urged even on the lukewarm Laodiceans. And if any Christian fell, it was from his own resisting

and quenching the Spirit; from his choosing other lords than Jesus to have dominion over him; from his lukewarmness, deadness, and virtual denial of the faith; and from his own wilful rejection of freely-offered and dearly-purchased grace; sufficient, if sought and cherished, and zealously used, to have enabled him to overcome and triumph in that warfare against spiritual wickedness to which Christ hath called his disciples; and in which, as the finisher of their faith, he is able to make the Christian more than conqueror.

But if such, as the Spirit described them and knew them, to be, were the churches and Christians then, what are the churches, and what are Christians now? Or, rather, we would ask of the reader, what is your own hope towards God, and what the work of your faith? If, while Christianity was in its prime, and when its divine truths had scarcely ceased to reach the ears of believers from the lips of Apostles, on whose heads the Spirit had visibly descended, and cloven tongues, like as of fire, had sat; if even at that time, one of the seven churches of Asia had already departed from its first love; if two others were partially polluted by the errors in doctrine, and evils in the practice, of some of their members; if another had only a few names that were worthy, and yet another none; and if they, who formed the last and worst of these, thought themselves rich and increased with goods, and that they had need of nothing; and knew not, that, being lukewarm, they were wretched, and miserable, and poor, and blind, and naked; have you an ear to hear, or a heart to understand such knowledge? and do you, professing yourself a Christian, as they also did, see no cause or warning here to question and examine yourself—even as the same Spirit would search and try you—

of your works, and charity, and service, and faith and patience, and thy works, and the last more than the first?

What is your labour of love, or wherein do you labour at all for his name's sake, by whose name you are called? What trials does your faith patiently endure, what temptations does it triumphantly overcome? Is Christ in you the hope of glory, and is your heart purified through that blessed hope? To a church, we trust, you belong: but whose is the kingdom within you? What principles ever actuate you which Christ and his Apostles taught? Where, in your affections and life, are the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance? Turn the precepts of the gospel into questions, and ask thus, what the Spirit would say unto you, as he said unto the churches?

What the Spirit said unto primitive and apostolic churches, over which "the beloved disciple" personally presided, may suffice to prove that none who have left their first love, if ever they have truly felt the love of Jesus—that none who are guilty of seducing others into sin and uncleanness—that none who have a name that they live and are dead—and that none who are lukewarm, are worthy members of any Christian communion; and that, while such they continue, no Christian communion can be profitable to them. But unto them is "space to repent" given. And to them the word and Spirit speak in entreaties, encouragements, exhortations, and warnings; that they may turn from their sins to the Saviour, and that they may live and not die. But were there one name in Sodom, or a few in Sardis, that are the Lord's, he knows and names them every one; and precious in his sight is the death of his saints. Some, on the other hand, may be sunk into the depths of Satan,

though in outward fellowship with a church, were such to be found, as pure as once was that of Thyatira. Whatever, therefore, the profession of your faith may be, seek the kingdom of God and his righteousness; that kingdom which is righteousness, and peace, and joy in the Holy Ghost, and that righteousness which is through faith in Christ, who gave himself for the church, that he might sanctify and cleanse it. And whatever dangers may then encompass you around, fear not—only believe; all things are possible to him that believeth.

It was by keeping the word of the Lord, and not denying his faith, by hearing what the Spirit said, that the Church of Philadelphia held fast what they had, and no man took their crown, though situated directly between the church of Laodicea, which was lukewarm, and Sardis which was dead. And dead as Sardis was, the Lord had a few names in it which had not defiled their garments—Christians, worthy of the name, who lived, as you yourself should ever live, in the faith of the Lord Jesus—dead unto sin, and alive unto righteousness: while all around them, though naming the name of Jesus, were dead in trespasses and sins. Try your faith by its fruits; judge yourselves that you be not judged; examine yourselves whether you be in the faith; prove your own selves; and, with the whole counsel of God, as revealed in the gospel, open to your view, let the rule of your self-scrutiny be what the Spirit said unto the churches.

If you have seen any wonderful things out of the law of the Lord, and have looked, though from afar off, on the judgments of God that have come upon the earth, lay not aside the thought of these things when you now lay down this little book. Treat them not as if they were an idle tale, or as if you yourself were not to be a

witness—and more than a witness—of a far greater judgment which shall be brought nigh unto you, and shall be your own.

If, in traversing some of the plainest paths of the field of prophecy, you have been led by a way which you knew not of before, let that path lead you to the well of living waters, which springeth up into everlasting life to every one that thirsts after it and drinks. Let the words of our Lord and Saviour Jesus Christ be to you this well-spring of the Christian life. Let the word of God enlighten your eyes, and it will also rejoice your heart. Search the Scriptures, in them are no lying divinations; they testify of Jesus, and in them you will find eternal life. Pray for the teaching and the aid of that Spirit by whose inspiration they were given. And above all Christian virtues, that may bear witness of your faith, put on charity, love to God, and love to man, the warp and woof of the Christian's new vesture without a seam; which is the fruit of the Spirit, the end of the commandment, the fulfilling of the law, the bond of perfectness, and a better gift, and a more excellent way than speaking with tongues, or interpreting or prophesying; and without which you would be as nothing, though you understood all mystery and all knowledge. From the want of this the earth has been covered with ruins. Let it be yours, and, however poor may be your earthly portion, it will be infinitely more profitable to you than all the kingdoms of the world, and all their glory. Prophecies shall fail; tongues shall cease; knowledge shall vanish away; the earth and the works that are therein shall be burned up; but charity never faileth.

If you have kept the word of the Lord, and have not denied his name, hold that fast which thou hast, that no

man take thy crown. But if heretofore you have been lukewarm, and destitute of Christian faith, and zeal, and hope, and love, it would be vain, in closing a chapter on such a subject, to leave you with any mortal admonition; hear what the Spirit saith, and harden not your heart against the heavenly counsel, and the glorious encouragement given unto you by that Jesus, of whom all the prophets bear witness, and unto whom all things are now committed by the Father:—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see. As many as I love I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

CONCLUSION.

THE whole of the preceding brief and imperfect sketch forms little else than an enumeration of some of the more striking prophecies, and of facts which demonstrate their fulfilment; and a recapitulation of all the particulars would be an unnecessary repetition. The numerous obscure prophecies, which contain much and striking evidence, have hitherto been omitted, that the charge of ambiguity, too generally and indiscriminately attached to them all, might be proved to be unfounded. But, having seen, in hundreds of instances, that prophecies which were plainly delivered, have been as clearly fulfilled, comprehending all in a single argument, and leaving the decision to the enemies of Christianity, or to those who are weak in the faith, and appealing to their reason without bespeaking their favour,—may it not, in the first instance, be asked if it be an easy task which is assigned them, to disprove even this part of the POSITIVE EVIDENCE to the truth of the religion of Jesus? If they have ever staggered at the promises or threatenings of the Scriptures because of unbelief—discrediting all *revelation* from on high—can they not here discern supernatural evidence in confirmation of supernatural truths? May not *sight* lead them to faith? Must they not concede that the Christian has some reason for the hope that is in him? And may they not, at the very least, be led from thence to the calm and un-

prejudiced investigation, not only of the other prophecies, but of all the evidence which Christianity presents?

It cannot be alleged, with truth, that the prophecies which have been selected are ambiguous; that they bear the character of those auguries which issued from the cloud that always overhung the temple of Apollo, or of those pretended inspirations which emanated from the cave of Hera. It cannot be denied, that they were all pronounced hundreds or thousands of years before the events, which even at the present day demonstrate their fulfilment, though every other oracle has ceased for ages to appeal to a single fact. And the historical and geographical facts, which were so clearly foretold, are, in general, of so wonderful a nature, that the language of prophecy, though expressive of literal truth, seems at first sight to be hyperbolical; and the prophecies of Isaiah, in particular, have been charged with being "full of extravagant metaphor;"¹ the more extravagant the metaphor, or the

¹ Were it not for the impiety with which they are conjoined, the remarks of Paine on the prophecies would, to those who have studied them at all, be sufficiently amusing. He characterises the book of Isaiah as "one continued bombastical rant, full of extravagant metaphor, without application, and destitute of meaning." The predictions respecting Babylon, Moab, &c. are forsooth compared "to the story of the Knight of the Burning Mountain, the story of Cinderella," and such like. Isaiah, in short, "was a lying prophet and impostor." And "what can we say," he asks, "of these prophets, but that they were all impostors and liars?" Such words are not merely harmless; they may be also useful, as they show, that while every possible corroboration from history, fact, reason, and even the unconscious testimony of infidels themselves, is given to the truth of the prophecies, nothing can be alleged on the other hand but what in the sight of all men manifestly is "bombastical rant, and extravagant metaphor, without application, and destitute of meaning." And since both speak not the truth, who is the liar? Isaiah the prophet, or Paine the infidel?

more remarkable the predicted fact, the farther are the prophecies removed from all possibility of their having been the words of human invention.

The following comprehensive and luminous statement of the argument, extracted from a review of a former edition of this treatise, is here so apposite, that no apology need be offered for inserting it at length.

“This geographical argument (viz. the fulfilment of those prophecies which describe the future fate of particular nations, and the future aspect of their countries,) has always appeared to us one of the most impregnable strongholds of Christian prophecy; or rather, one of the most resistless and wide-ranging instruments of aggressive evidence. There is no obscurity in the language of the prophet. There is no variety of opinion with regard to the object in his view. There is no denying of the change which he predicts. There is no challenging of the witnesses who prove the facts of the case. The former glory of these regions and kingdoms is recorded by ancient heathen historians, who knew nothing of the fall foretold. Their present state is described by recent and often infidel travellers, who knew often as little of the predictions which they were verifying by their narratives. It is not a particular event which has passed away, or a particular character who has perished, for whose era we must

And “what can we say” of this stanch assertor of rights, but that *his* right to the title is undisputed, and that these very words of his, were others wanting, must in every “age of reason” rivet to his unblest memory the foul aspersions he so falsely applied? Argument in such a case would be an idle waste of words. But while it would be an act of mere prodigality and folly to cast pearls before swine, the filth which they have snorted out may well be cast into their own kennel again, that they and their kind may partake of what pertains to them.

search in the wide page of history, and of whose description we may find so many resemblances as to become perplexed in our application. The places and the people are named by the prophet, and the state in which they now exist is matter of actual observation. The fulfilment of the prediction is thus inscribed as upon a public monument, which every man who visits the countries in question may behold with his own eyes; and is expressed in a language so universally intelligible, that every man may be said to read it in his own tongue. To these scenes of Scripture prophecy we may point with triumph as to ocular demonstration; and say to the sceptical inquirer, in the words of the evangelist, 'Come and see.' The multitude of travellers who have recently visited the Holy Land and the adjacent regions, have furnished ample and authentic materials for the construction of so irrefragable an argument. Many of these travellers have discovered no intention of advocating by their statements the cause of revealed truth; and some of them have been obviously influenced by hostility to its claims. Yet in spite of these prejudices, and altogether unconsciously on their part, they have recorded the most express confirmation of the Scripture prophecies, frequently employing in their descriptions the very language of inspiration, and bringing into view (though evidently without design) those features of the scene which form the precise picture painted in the visions of the prophet."

Willingly might the Christian here rest his assurance "in the faith once delivered to the saints," and leave to the unbeliever his hopeless creed. But the reasonings of one class of infidels must be combined with the researches of another, to give full force to the *Evidence of prophecy*; and they jointly supply both the clearest facts and the

strongest arguments, and have made ready the means which need only to be applied for bringing the controversy with them, in its various bearings, and in their own words, to a short issue.

The metaphysical speculations of Hume,¹ and the ma-

¹ It may not be here amiss to allude to that kind and courteous admonition to Christian writers, so meekly given, and with wisdom rivalling its modesty, by this great master of *ideal* philosophy, in which, in order perhaps to bring their arguments to cope the better with his own, he prescribes to them, as best suited to their cause, the total rejection of reason ! After quoting a passage from Lord Bacon's works, which has a very different application, he adds,—*This method of reasoning* (about monsters, magic, and alchymy, &c.) *may serve to confound those dangerous friends or disguised enemies of the Christian religion, who have undertaken to defend it by the principles of human reason* (of whom, by the by, Lord Bacon was one, and Sir Isaac Newton another). *Our most holy religion is founded on faith, not on reason; and it is a sure method of exposing it to put it to such a trial as it is by no means fitted to endure.* (Hume's Essays, sect. 10, vol. ii. pp. 136–7, edit. Edinb. 1800.) If these words may not justly be retorted against the “unbeliever's creed;” excluding the epithet of holy; or if Mr David Hume was better acquainted with the principles of the Christian Religion than the Author of it, who appealed to the *reason* of men, and asked them why they did not of themselves judge that which was right, and than the apostles Peter and Paul, who enjoin Christians to try all things, and to hold fast that which is good, and to be able to give an answer to every one that asketh them a *reason* of the hope that is in them; then the writer of this treatise, having only the hard alternative of being either “a dangerous friend or disguised enemy of the Christian religion,” would, with whatever reluctance, prefer the former, and has to lament the evil he has done, and the “sure method” he has taken “of exposing it.” And although he may hope that Christians in their charity will forgive him, he must yet leave to unbelievers the comfort and the joy of the triumph, which, in the exercise of that reason which they have monopolized, these pages must necessarily give them. Or if, on the other hand, in somewhat stricter accordance with the truths of Scripture, the author of the essay on

thematical demonstrations of Laplace, which have been directed against the credibility of the miracles, rest entirely on the "*Theory of Probability*." Assuming its logical and legitimate application to the testimony of any supernatural evidence of a divine revelation, it is argued that the *improbabilities* of the occurrence of miracles, being contradictory to uniform experience, are so extreme as to destroy entirely the validity of *any* testimony to their truth which has been transmitted through so many ages. "And upon the whole, we may conclude," says Hume, "that the Christian religion, even at this day, cannot be believed by any reasonable person, without a miracle." What then is the evidence, that, even at this day, there are subsisting miracles which must command the belief of every person to the truth of the Christian religion, who is not so utterly unreasonable, and his mind so steeled against conviction, as not to be persuaded even by miraculous demonstration? And in what better or less exceptionable "method" can this evidence be meted

Human Nature supplies, by the prefixed words, as clear practical proof, in his "Academical Philosophy," or Scepticism in Theory, that it is one of the characteristics of the *heart of man* to be *deceitful above all things*, as mere worldly wisdom and infidelity in practice too frequently demonstrate that it is also *desperately wicked*; and if Scripture prophecy can, "endure the trial of reason," and its evidence be rejected,—then the disciples of Hume, the traducers of the Christian religion as not founded on reason, holding to "human nature" as of itself it is, and deriding the idea of its proffered ransom from the guilt and rescue from the power of sin, have need, without exhausting their reason in abstract speculations, to look to their own harder alternative, and (if both be not possibly conjoined) to choose between the incomparable deceitfulness and desperate wickedness of the heart within—evils greater far than all that the Christian can ever fear for himself from all the sneers of the sophist, or the railings of the ungodly.

out than according to the very "measure of probability" in use with unbelievers; and by means of which they profess to have discovered the deficiency of testimony to the truth of ancient miracles?

Archimedes demanded only a spot whereon to stand, that he might move the world. If the most reasonable concession from the infidel be not as impossible to be obtained as the demand of Archimedes; and if he will admit either the truth of his own principles, or the force of mathematical proof, or if his prejudices be not immoveable as a world, the existing and obvious fulfilment of a multiplicity of prophecies might well excite his attention, and convince him of the truth.

The *doctrine of chances*, or calculation of probabilities, has been reduced into a science, and is now in various ways of great practical use, and securely acted upon in the affairs of life. But it is altogether impossible that short-sighted man could select, from the infinite multitude of the possible contingencies of distant ages, any one of such particular facts as abound in the prophecies; and it is manifest that, upon the principle of probabilities, the chance would be incalculable against the success of the attempt, even in a single instance. Each accomplished prediction is a miracle. But the advocate for Christianity may safely concede much, and reduce his data to the lowest terms. And if the unbeliever reckon not his own cause utterly hopeless, and "by no means fitted to endure the trial of reason," he must grant that there was as great a probability that *each* prediction would *not* as that it *would* have been fulfilled; or that the probabilities were *equal* for and against the occurrence of *each* predicted event. The Christian may fearlessly descend to meet him even on this very lowly

ground. And without enumerating all the particulars included in the volume of prophecy respecting the life and character and death of Christ—the nature and extent of Christianity, &c.—the destruction of Jerusalem—the fate of the Jews in every age and nation—the existing state of Judea, of Ammon, Moab, Edom, Philistia, Babylon, Tyre, Egypt, the Arabs, &c.—the church of Rome, and the prophetic history which extends throughout two thousand three hundred years; may it not be assumed (though fewer would suffice, and though incontestible evidence has been adduced to prove more than double the number) that a *hundred* different particulars have been foretold and fulfilled? What, then, even upon these data, is the *chance*, on a calculation of probabilities, that all of them would have proved true—the chance diminishing one-half for every number; or what, in other words, is the hundredth power of two to unity?¹ Such is the desperate hazard to which the unbeliever would trust, that even from these premises, it is *mathematically demonstrable* that the number of chances is far greater against him than the number of drops in the ocean, although the whole world were one globe of water. Let the chance at least be counted before it be confided in. But who would risk a single mite against the utmost possible gain, at the stake on which unbelievers here recklessly put to certain peril the interests of eternity?

But each prediction recorded in Scripture, being a *miracle of knowledge*, is equal to any miracle of power, and could have emanated only from the Deity. “All

¹ Essai Philosophique sur les Probabilités, par M. le Comte Laplace. Emmerson on Chances, prop. 3. Hutton's edit. of Ozanam's Mathemat. Recr. vol. i. See Gregory's Letters on the Christian Religion, p. 124.

prophecies are real miracles, and as such only can be admitted as proof of any revelation."¹ They may even be said to be peculiarly adapted, in the present age of extended knowledge and enlightened inquiry, for being "the testimony of Jesus;" and they cannot justly be viewed as of inferior importance or authority to any miracles whatever.

Though the founder of a new religion, or the messenger of a divine revelation, and his immediate followers, who had to promulgate his doctrine, would give clear and unequivocal proof, by working miracles, that their commission was from on high; yet, the relation between any miraculous event, wrought in after-ages, and a religion previously established, might not be so apparent. Or, even if it were, yet any single and transient act of superhuman power being confined to a particular region, and cognizable only by a limited number, the testimony of these witnesses would be regarded only as secondary evidence, and could not at least in a Christian land be substantiated by proof so complete as that which was sealed

¹ Hume's Essays, vol. ii. p. 137. This statement of Hume's combined with the manifest truth of prophecy, shows how all his theory against the truth of miracles may easily be overthrown by an admission of his own. Prophecy being true, and uniformity true, and all prophecies being real miracles, miracles are *not* contrary to universal, or even in a restricted sense, to uniform experience. They "are rendered probable by so many analogies," (Ibid. p. 134,) that on sufficient testimony they become provable, even upon Hume's own principles, especially when the inspiration of those very Scriptures, which record the disputed miracles, is verified by other miracles, the truth of which is established and experienced. And thus the boldest dogmas of scepticism may not only be braved but reversed; and *it is more wonderful that the testimony sealed in blood and rendered credible by miracles equally great, should be false, than that the miracles should be true.*

by the blood of martyrs. And even if perpetual manifestations of miraculous power (however much men in apparent vindication of their unbelief may unreasonably ask such proof) were submitted to the inspection and experience of each individual in every age, they would only seem to distort the order and frame of nature, and by thus disturbing the regularity and uniformity of her operations, would, from their very frequency, cease to be regarded as supernatural; and influenced by the same sceptical thoughts, those who now demand a sign would then be the first to discredit it. And true to reason and to nature it is, that those who will not believe Moses and the prophets would not be persuaded though one rose from the dead. For the prophecies bear a direct reference to religion that is easily comprehended, and that cannot be misapplied. They have a natural and obvious meaning that may be known and read of all men. "Thus saith the Lord" is their prefix: this is the fact, is their proof. Instead of being weakened by the greatness of their number, the more they are multiplied, or the more frequently that facts formerly unknown, or events yet future, spring up in their verification, their evidence is redoubled, and they are ever permanent and existing witnesses that the word is of God. And further, the testimony which in every passing age confirms their truth, cannot be cavilled at; it is not "diluted by transmission through many ages;" it is borne, not to events in themselves miraculous, but to natural facts, whether historical or geographical, which have been proved by conclusive evidence, and which in numerous instances still subsist to stand the test of any inquiry. And even many of the facts, (such as the marvellous fate of the expatriated Jews) are witnessed by all, and need no testimony what-

ever to declare them. And the records of the prophecies, preserved throughout every age, by the enemies of Christianity, are in every hand. If, then, no evidence less exceptionable, more conclusive, or more clearly miraculous could be given, the disciples of Hume, in resigning an "academic" for a Christian faith, have only to apply aright the words of their master—"a wise man proportions his belief to the evidence; and they may thus find—what he in vain thought that he had discovered—an "everlasting check" against "delusion."²

It was the boast of Bolingbroke, in summing up his "philosophical" labours, that "he had pushed inquiry as far as the true means of inquiry are open, that is, as far as phenomena could guide him." Christian philosophy asks no more. It lays open the "means of inquiry," and presents, in the fulfilment of many prophecies, "phenomena" more wonderful than external nature ever exhibited, and demands only integrity of purpose, and that "inquiry be pushed unto the uttermost," that candour and reason may thus guide the impartial inquirer, by the light of positive evidence and miraculous proof, to the conviction and acknowledgment of the inspiration of the Scriptures.

The argument drawn by Volney from "The Ruin of Empires," is completely controverted by facts stated by himself, which, instead of militating against religion, directly establish the truth of prophecy;—and the unsubstantial fabric which he raised needs no other hand but his own to lay it in the dust.

But ridicule alone has often supplanted reason, and has been held as a test of the truth, and directed especially against the prophecies. And may not an evidence of

¹ Hume's *Essay on Miracles*, vol. ii. p. 117. ² *Ibid.* p. 116.

their inspiration be found even in this last retreat of infidelity? The ruins of the moral world are as obvious in the sight of Omniscience as the ruins of the natural, of cities or of kingdoms: and his word can foretell the one as well as the other. And if those who scoff at religion can perceive no evidence from any historical facts, or any external objects, they might look within, and they would find engraven on their own hearts, in characters sufficiently legible, a confirmation of the prophecies. And if they substitute railing for reason, and think to mar religion with their mockery, to all others they stand convicted, the living witnesses of the truth. "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for, since the fathers fell asleep, ALL THINGS CONTINUE AS THEY WERE FROM THE BEGINNING OF THE CREATION. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world, that then was, being overflowed with water, perished." "There shall be mockers in the last time."¹

¹ 2 Peter iii. 3-6. Jude 18.

The Christian religion has thus to rank among its enemies many *false teachers*, who were to arise, and who, as characterized in Scripture, *speaking evil of the things that they understand not, who despise government, who are presumptuous and self-willed, who speak great swelling words of vanity, to allure others, promising them liberty while they themselves are the children of corruption, and foaming out their shame.* (2 Peter, chap. ii. verses 1, 10, 12, 18, 19.) Blasphemy, obscenity, and unmeaning abuse, are the weapons of their warfare: they seek to debase religion into a conformity with their gross and grovelling imaginations; speaking of things that they know not, they utter great swelling words of vanity, as if, by a mere glance of their jaundiced mental vision, they could compass at once the whole of religious truth. But their arguments

But if unbelievers lay just claim to wisdom, and make a fair appeal to reason, then, rather than place their security in abstract speculations, and tamper thus with the

are as weak as their principles are base. And so manifestly does reason disclaim them, that for subverting their false assumptions, it is only necessary, in general, to make the contradiction as flat as the assertion is positive. As an example, it may be remarked, that in a list of aphorisms which lately issued from the London mart of infidelity, the most specious of the whole was thus expressed,—“All other religions are false, and therefore the Christian religion is false also;” or as the *argument* may be more logically stated, all other religions are false, and therefore the Christian religion is true. Yet who can look but with sorrow for the fate, as well as disgust and derision at the efforts of such pitiful cavillers, carping at the truth of the Christian religion—like unto foul and small fry (the less dignified the more befitting is the simile) nibbling at some weeds that have been cast by human hands upon a rock, and pressing with all their little strength to remove it?

But there is another and a different class of unbelievers, to whom the words in the text no less strikingly apply; for they may be brought to confute the subtlest arguments of the ingenious sceptic, as well as to condemn the profane mockery of the most senseless railer. The great argument of infidelity, urged so strenuously in these *last days*, against the credibility of miracles, from the inviolability of the laws of nature, could not be more plainly or forcibly stated than in the words of the apostle, declaring what that argument, the result of modern science, would be. If it had not been urged, a part of Christian evidence, derived from the fulfilment of this prediction, would still have been wanting, and we should still have had to wait for the last argument of infidelity, from whence to draw a new illustration of the truth. But the apostle not only states, he also confutes what scoffers in the last days would say, and not from Scriptural authority, unavailing with them, but on philosophical principles, or from facts of which they are *willingly* ignorant—viz. the creation of the world, and its having been overflowed by water, which show that all things were not as they were at the *beginning* of the creation. Hume, Bentham, and Laplace, must yet veil their heads, in the academy as well as in the temple, before the humble fishermen of Galilee.

immortal hopes of their fellow-men, rather than trust in ridicule as the test of religious truth, and call an assumed and yet unpaid licence to blasphemy by the name of

And their reasonings need only to be rightly applied, that they may as strongly advocate the undoubted evidence which miracles give, that the doctrine is of God, as the facts attested by Gibbon and Volney demonstrate that the prophecies of Scripture were given by inspiration of God.—But such a subject can only be touched on in a concluding note; and abundant is the *evidence of prophecy*, seeing that it here needs only to be thus noticed. The transference of the leading argument of infidelity,—which a text and a fact may suffice to transfer,—into an additional and fundamental evidence of the truth, merits a full consideration, more recently given by it to the writer, in a *Demonstration of the Truth of the Christian Religion*.

In these times of inquiry and discovery, it is pleasing to observe how the progress of science becomes ultimately subservient to the cause of truth. Philosophy begins to confess its great error, and to offer some expiation to religion. And in the short space since the publication of the sixth edition of this treatise, new testimony may now be subjoined to the preceding note, not less important towards the illustration of the evidence of Christianity, than the plates of Petra. *The recent origin of man* is a fact now universally admitted by geologists; and in a late number of the Edinburgh Review, (No. civ. p. 396,) it is said, in reference to that fact alone, that “it seems to us to BE FATAL TO THE THEORY which we have presumed to call a *misconception* of the uniformity of causation, as signifying an unalterable sequence of causes and effects”—or, in other words, that it is a demonstration that all things have NOT continued as they were from the beginning of the creation. “Certain strata have been identified,” continues the Reviewer, “with the period of man’s first appearance. We cannot do better than quote from Dr Pritchard’s excellent book, *Researches into the Physical History of Mankind*, his comment and application of this fact. ‘It is well known that all the strata of which our continents are composed were once a part of the ocean’s bed. *There is no land in existence that was not formed beneath THE SURFACE OF THE SEA, or that has NOT RISEN FROM BENEATH THE WATER.* Mankind had a beginning, since we can now look back

liberty,—does it not behove them to look first to the positive evidence and miraculous proof of revelation, to detect its fallacy or own its power, and to quit their frail entrenchments, if, indeed, they find that the standard of Christian faith may, in despite of all their efforts, be fixed upon the proudest towers of infidelity? Let them, in the words of the prophet, bring forth their witnesses, that they may be justified, or let them hear, and say, it is truth.

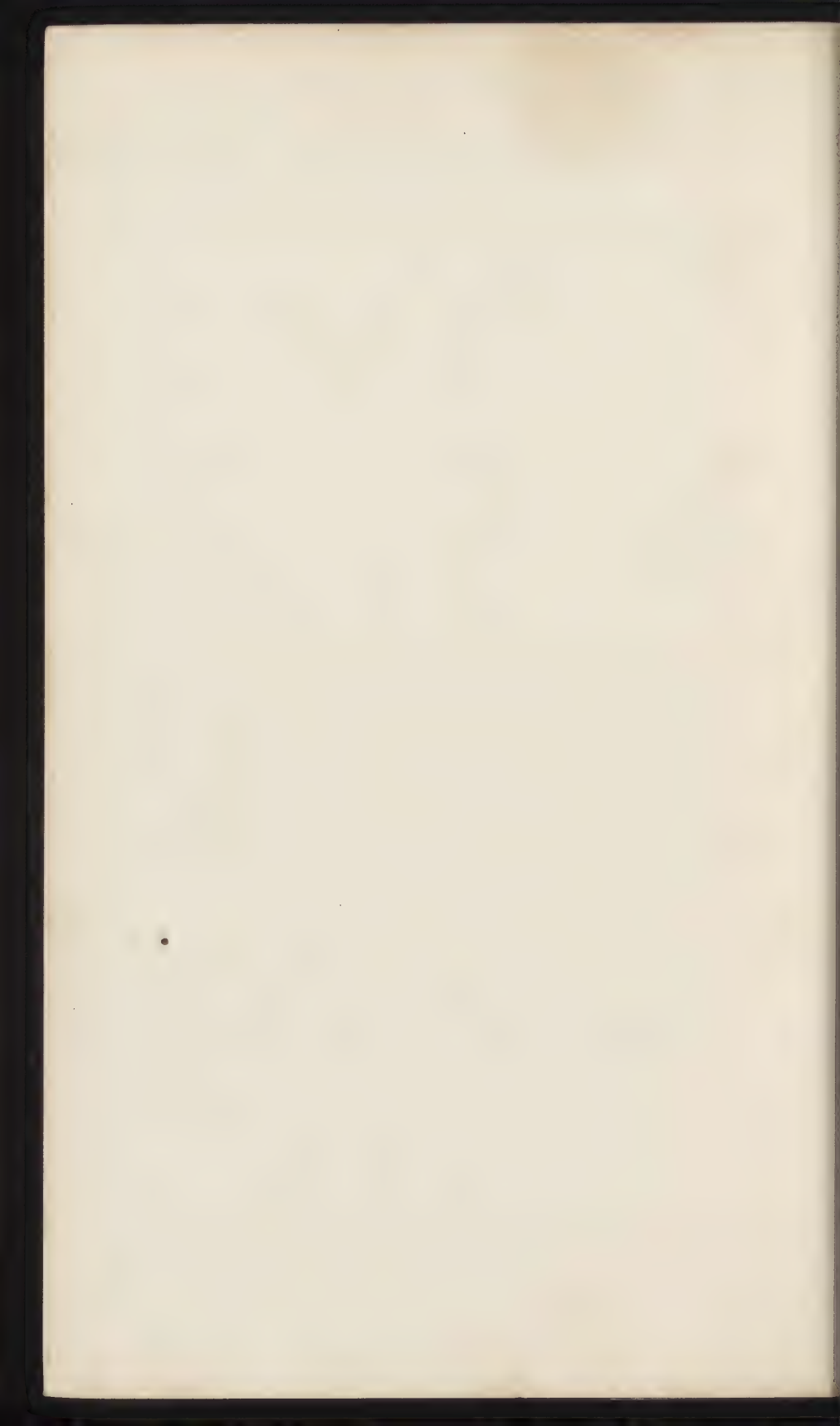
But, in conclusion, it may in reason be asked, if there be not something repugnant to the principles of Christianity, in the mind of that man who will not hear Moses and the prophets, and who is slow of heart to believe all that they have spoken, though they afforded the means of detection in every prediction which they uttered, if their prophecies had been false,—though they appealed to a

to the period when the surface on which they lived began to exist. We have only to go back, in imagination, to that age, to represent to ourselves that there existed nothing on this globe but unformed elements, and that in the next period there had begun to breathe, and move in a particular spot, a human creature, and we shall already have admitted, perhaps the most astonishing miracle, recorded in the whole compass of the sacred writings," &c. Thus, in a better and more philosophic spirit, resting on a *fact*, of which the structure of the earth bears witness, and not on an unwarrantable and false assumption, men, without reference to the prediction, have at last discovered the very argument urged by the apostle in refutation of the sceptical saying of scoffers in the last days. *The heavens were of old, and the earth standing out of the water and in the water.* The earth at first was without form and void. And since the *beginning* of the creation man himself was created. An *unalterable* experience has *not* therefore to be set up against the testimony of the Christian miracles; for there is experience of the truth of "perhaps the most astonishing miracle recorded in the whole compass of the sacred writings." The argument of the scoffers, and its manifest confutation, are alike confirmations of the truth of prophecy,—itself, too, a miracle.

vast variety of events which distant ages would bring into existence,—though history has answered, and ocular demonstration has confirmed that appeal, our enemies themselves being witnesses,—and although there *never was* any other truth that could be tried by such a test? Might he not be convinced of a doctrine less moral, or not quite according to godliness, by evidence less miraculous? Is there no reason to fear that the light of evidence, though sufficient to dispel the cloud upon the understanding, is yet unable to penetrate “the veil upon the heart”? Scepticism at best, is not a subject for boasting. It is easy to exclude the noon-tide light by closing the eyes; and it is easy to resist the clearest truth by hardening the heart against it. And while, on the other hand, there are minds (and Newton’s was among the number) which are differently affected by the Evidence of Prophecy, and which cannot be callous, when touched by the concentrated rays of such light from heaven, whence can this great dissimilarity of sentiment arise from the same identical and abundant proof? And into what else *can* the want of conviction be resolved than into the Scriptural solution of the difficulty—an evil heart of unbelief? “They will not come unto the light, because the light would make them free.”

But while the unbeliever rejects the means of conviction, and rests his hope on the assumed possibility that his tenets may be true,—the positive evidence of Christianity convinces the unprejudiced inquirer, or rational and sincere believer, that it is impossible that his faith can be false. And when he searches out of the book of the Lord, and finds that none of them do fail, he looks on every accomplished prediction, even though it be the effect of the wrath of man, as a witness of God; he knows in whom he believes; he sees the rise and fall of

earthly potentates, and the convulsions of kingdoms, testifying of HIM who ruleth among the nations, and accrediting his word; he experiences the conviction that the most delightful of all truth, the hope which perisheth not, is confirmed by the strongest of all testimony, that Heaven itself hath ratified the peace which it hath proclaimed; he rests assured that prophecy came not of old time by the will of man, but that holy men of old spake as they were moved by the Holy Ghost; and, although he knows not the mode of the operations of the Spirit, he sees the demonstration of his power. And "taking heed thus unto the sure word of prophecy until the day dawn and the day-star arise in his heart," the true believer learns, from the things that are past, the certainty of the things that are to come hereafter: he rests not satisfied with a mere name that he liveth while yet he might be dead; but having obtained that "precious faith," the germ of immortality, which springeth up into eternal life, he experiences the power of the world to come, and unites the practice with the profession of religion; he copies the *zeal* of those who spend their strength for that which is in vain, and their labour for that which profiteth not, but he directs it to the attainment of an uncorruptible inheritance, for he knows that his labour shall not be in vain while he yields obedience to that Word which is the Charter of his Salvation, and which so unequivocally bears the seal and superscription of the King of kings.



APPENDIX.

No. I.

CURSORY REMARKS ON SOME OF THE PROPHECIES OF DANIEL.

THE preceding pages are so far from exhausting the subject, or presenting a complete view of the evidence of prophecy, that they only occupy, for the greater part, a space which writers on prophecy have very sparingly touched. Prophecies fulfilled are the miracles of every age of the church. And while new evidence of the inspiration of the Scriptures can so abundantly be adduced from geographical facts, discovered in the nineteenth century of the Christian era, there are other predictions of far more momentous import, which have only partially met their completion, and which the future fate of the world has yet more fully to unseal. Much has been written on the more obscure prophecies, which have already been fulfilled. And different writers have speculated freely on the *mode* in which the predicted events, according to their interpretation, are to be brought to pass. But "the times and the seasons the Father hath in his own power." And, without entering into any minute exposition or detail, the following remarks may tend, in some measure, to show how the obscurity of the symbolical prophecies, which refer to events already past, is, in some instances at least, greatly over-rated—how the objections of infidels may be obviated, and their very arguments be still farther adduced.

in testimony of the truth of revelation, and how, notwithstanding the obscurity in which these prophecies are involved, it may be manifestly discerned in them, that He who ruleth among the nations has revealed his word to mortals, and that each vision depicted there is the glance of Omniscience through the history of man.

The question respecting the more obscure prophecies which the Christian has to argue with the unbeliever is not—whether the same events might not have been foretold in a more distinct and definite manner (for the predictions themselves are declared to be sealed, or to remain obscure, till the time of the end, or the period of their completion; and as they refer to the political state of the world, or to the successive governments that were to arise, there are obvious reasons for this purposed obscurity, which apply not to the numerous literal predictions)—but the question *is*, whether, such as they are, and viewed in connexion with other prophecies, they bear not a closer and less convertible similitude to the events of which they were avowedly predictive, than human sagacity could have discerned or invented.

Although the Divine Mind be perfect in wisdom, yet that wisdom is unsearchable; and the mode of communicating any super-human knowledge must not only be regulated by the nature of the ultimate design of the special revelation, but be adapted also to the perception, capacities, and habits of thought of the human recipients. In the symbolical predictions of Daniel, both these ends are perfectly attained. The first, as so expressed, required that the prophecy should be sealed for many days, which was therefore conveyed in a figurative manner. And the symbols themselves are such as were adopted in the practice, and familiar to the understanding of men, and when viewed in conjunction with the explanation given by the prophet, they are, after the event, abundantly significant. It is obvious from history, as well as from ancient coins, that different kingdoms were signified or marked by different emblematical representations. And, notwith-

standing the diffusion of knowledge, the same practice is continued to the present day. Instead, therefore, of their being singular or unintelligible, the very method of representing kingdoms is used in these prophetic similitudes, which was then, and still is, common in the world, and which arose perhaps at first from necessity, and was sanctioned afterwards by use.

Not only is the emblematical representation given, but the significancy of the emblems is also explained. And in relation to the same events, in the cases about to be noticed, two different images or figures are represented to view. An accordance in each particular being requisite to a just historical interpretation of the prophecy, there is thus no possibility of any strained accommodation of the events to the prediction; and that interpretation, which is just in every particular, must be strictly and exclusively applicable. And such interpretation having been given, instead of their being now chargeable with impenetrable obscurity, it is not perhaps in the power of human language to give a more unequivocal and less ambiguous symbolical representation, which designedly was to be understood only after the event, of the rise of successive governments, than is given in the book of Daniel, by two different figures, accompanied by an explanation of each.

While the truth of the predictions of Daniel may be investigated in the present day, the undoubted certainty of his inspiration was accredited at the time in a manner at once easy to be understood, and impossible to be controverted, and altogether unparalleled in the annals of heathen oracles.

Nebuchadnezzar, the king of Babylon, at that time the most potent monarch in the world, had, in his conquests over the surrounding nations, subjected the Jews to his authority; and, among other tokens of obeisance which he demanded of the king of Judah, he required that certain princes of the children of Israel, high in character and skilful in wisdom, should be sent from Jerusalem, in order to be placed in his household, and to be numbered

among the magicians and astrologers whom he was wont to consult, and who formed one of the appendages of his splendid court. Daniel was one of them. He and his friends of the house of Judah were soon "preferred far beyond all the wise men that were in all the realm." But in the court of a despot the highest subject is a slave. And it soon happened that their lives were in the greatest peril, from which no human prudence could have rescued them. It was the business of every courtier to minister to the will and pleasure of the king, otherwise their lives were in danger of being forfeited at once. And a cause of mental disquietude soon arose in the breast of the king, which his magicians were commanded to remove. His mind had been disturbed by dreams, "his spirit was troubled, and his sleep brake from him," and he whose will would brook no control called his wise men, and commanded them to make known the dream and the interpretation thereof. This was a test which all their pretensions could not abide, and a difficulty which all their artifice could not elude. They asked the king "to make known to them the dream, and they would show him the interpretation." In the latter respect they might easily have practised on the credulity of the monarch, and put his mind at ease. "But the dream had gone from him;" if recalled to his recollection he would at once recognise it; and those who pretended in other matters to be astrologers, and magicians, and sorcerers, and who could not then deceive him, were commanded to tell the dream itself, and then he should know that they "could also show him the interpretation." Compliance with a demand so unreasonable was impossible for man; the attempt was utterly hopeless; and "they answered the king and said, there is not a man upon the earth that can show the king's matter; therefore there is no king, lord, nor ruler that asketh such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth; and there is none other that can show it before the king except the gods, whose dwelling is not with flesh." These words

were true; though they may have been inconsistent with the pretensions of the magicians when they were not so severely tried. But when the passions are inflamed, the spirit troubled, or pride wounded, reason and truth are alike disregarded; and, however unjustifiable or barbarous the deed, none could gainsay it: and the king being angry and very furious, and having previously told them that *there was but one decree for them*, commanded to destroy all the wise men of Babylon. All the art of man was baffled; "lying and corrupt words" could be of no avail; something beyond deception, and that could not be accused of it, was necessary here, and wholly unattainable by mortal. A fit occasion, combined, as it afterwards proved to be, with the revelation of the future fate of the world, was presented for the display of more than human wisdom. He alone, who knoweth the thoughts and intents of the heart, and who is a discernor of the spirit, could communicate to the mind of man that knowledge which the king required. And the God of Abraham, of Isaac, and of Jacob, who had chosen the children of Israel for his peculiar people, that all the families of the earth might finally be blessed in the seed of Abraham, heard the prayers of Daniel, and of the other captive princes of Judah, when innocently condemned to die; and he who turneth the hearts of men as the rivers of water, and who holds in his hands the thoughts of kings as well as of their subjects, was pleased to reveal the secret unto Daniel in a night vision. And it was to God that he expressed his gratitude, and ascribed all the praise.—"Then Daniel blessed the God of heaven. Blessed be the name of God for ever and ever, for wisdom and might are his. And he changeth the times and the seasons. He removeth kings and setteth up kings: he giveth wisdom to the wise, and knowledge to them that know understanding. He revealeth the deep and secret things. He knoweth what is in the darkness, and the light dwelleth with him. I thank thee and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me

now what we desired of thee, for thou hast made known unto us the king's matter." And as Daniel thus offered up his praise and gratitude in secret prayer unto God, so he boasted not of himself before the king, nor attributed the knowledge of the secret to his own wisdom, but gave all the glory unto God, declaring that there is a God in heaven that revealeth secrets, and maketh known WHAT SHALL BE IN THE LATTER DAYS. (Dan. chap. ii.)

Daniel told unto the king his dream—the vision of his head upon his bed—and the thoughts that had come into his mind, and that (till Daniel recalled them) had passed from his own remembrance.

It is impossible to conceive a more discriminating test of superhuman knowledge, or any means by which a stronger impression could have been made upon the mind of the king, of the most positive conviction that Daniel was indeed the prophet of God, and that as he had told him the dream, he had shown also the true interpretation thereof. And as the revealing of the dream afforded this indubitable proof to Nebuchadnezzar, so the dream itself and its interpretation, and the exact completion of this prediction of events then future, give to us in the present day proof as indubitable, that Daniel did make known the dream to Nebuchadnezzar,—that the dream is certain, and the interpretation thereof sure.

It is as easy for an impartial inquirer in the present day as it was for Nebuchadnezzar to judge of the truth of the words of Daniel. Every word of the prophet would bring back to the mind of the king his own former thoughts, and every part of the prophecy still gives a striking demonstration that Daniel did indeed reveal what would come to pass thereafter, and what would be in the latter days. And although it was as utterly impossible for Nebuchadnezzar to know of those future events which Daniel foretold, as it was for the magicians to restore to him his own lost thoughts, yet nothing is now easier than to discern and to apply to each and every part of the prediction its successive and corresponding event. And it was not

merely to satisfy the disquietude of Nebuchadnezzar's mind—it was not merely that the life of Daniel and of his fellows might be spared—that a condemned captive became thus an inspired prophet, but that the word of God might be ratified by supernatural evidence—that Christians in every age might know in whom they have believed—that the providence of God might finally be manifested over all, and that if the gospel be hid, it may be hid only to them that are lost, who seeing, see not, and who hearing, will not understand.

The only requisite commentary on the predictions is a simple and succinct recapitulation of the events which they avowedly prefigured. The interpretation, which is alike prophetic with the symbolical image, declares, *that a kingdom inferior to the Babylonian was immediately to succeed it—that another kingdom of brass was then to arise, which was to bear rule over all the earth—that the fourth kingdom was to be strong as iron, to break in pieces and subdue all things, or all other kingdoms.* The Persian empire was established on the subversion of the Babylonian—the power or duration of which it did not attain. The Macedo-Grecian empire under Alexander the Great, succeeded to the Persian. It is called a kingdom of brass, a metal more justly emblematical of the Grecian than any other—as they were distinguished by their coats of brass, and denominated the brass-clothed Greeks.¹ This empire is described *as having ruled over all the earth.* It not only surpassed, in the extent of its conquests and dominion, the Babylonian and the Persian, but was literally called a universal empire; and its founder is still known to fame, as one of the greatest of conquerors who ever lived. (These empires are more particularly described by Daniel in his subsequent prophecies.) The next empire which extended its power over these countries was the Roman. *It was strong as iron: forasmuch as iron breaketh in pieces, and subdueth all, and as iron that breaketh, all these shall it break in pieces*

¹ Homeri Il. b. 47.

and bruise. Iron was its appropriate emblem. It was an iron crown which its emperors wore (proverbially the iron crown of Italy;)—and an iron yoke to which it subjected many nations: *It bruised all the residue of the former kingdoms, and brake them in pieces.* It is impossible, on a retrospect of this history, to give any representations, in so few words, more justly descriptive of the Persian, Grecian, and Roman empires. But the Roman empire itself was broken down—divided into different kingdoms—some of them powerful and others comparatively weak. The sovereigns of these different kingdoms have been perpetually contracting matrimonial alliances with each other; but, notwithstanding this seeming bond of union, they have not united or adhered together. The knowledge of these historical truths, familiar to every reader, alone suffices for the elucidation of the prophecy. *And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.*

To Nebuchadnezzar, who aspired only after human power and glory, the various empires that were in their order to succeed his own, and tyrannise over the world, were represented by a splendid image. But in the prophetic vision of the “man of God” they appeared in other colours, and assumed a very different form. And under the appropriate symbol of wild beasts, varying in fierceness and cruelty, and distinguished by monstrous peculiarities, the successive empires of Babylon, Persia, Macedon or Greece, and Rome—the future promoters of idolatry and oppressors of man—were aptly characterized.

In the vision of the prophet, not only the number of the kingdoms and the order of succession are the same, and also the different characteristic features accordant with

those of the preceding symbolical representation, but to the brief outline given in the former, several additional circumstances are annexed, (and in a manner totally at variance with any wild and extravagant fancies arising from mere pretended foreknowledge) the nearer that the vision approaches to "the latter times" it becomes the more copious and the more minutely defined.

The first kingdom, viz. the Babylonian, then existing, was represented by a lion that had eagle's wings. But although then worthy of such emblems, the wings wherewith it was lifted up were to be plucked. "It was to be humbled and subdued, and made to know its human state,¹—a man's heart (instead of a lion's) was given it. The second kingdom was the Persian; it was noted by historians for its brutal cruelty,—and is prefigured by a bear. *This beast raised itself upon one side*, the Persians being under the Medes at the fall of Babylon, but presently rising up above them. *And it had three ribs in the mouth of it between the teeth of it*, signifying the kingdoms of Sardis, Babylon, and Egypt, which were conquered by it, but did not belong to its proper body."² The third beast represents the kingdom that was to succeed the Persian, which was the empire of the Greeks, first established over the east by Alexander the Great. It consisted of various nations, far more diversified in their manners and customs than were the Babylonians, Medes and Persians, and was thus spotted like a *leopard*. The rapidity of its rise and conquests is aptly denoted by its four wings, while the four heads are significative of the exact number of kingdoms into which it was divided. The fourth empire was the Roman. It was dreadful and terrible, and strong exceedingly, and diverse from all kingdoms. Such was the Roman empire, and such are the very words of the prophecy concerning the "fourth kingdom." The beast was terrible; it had great *iron* teeth, it devoured and brake in pieces, and stamped the residue with the feet of it.—The

¹ Sir Isaac Newton's Observations on the Prophecies of Daniel, p. 29.

² Ibid.

Roman empire was larger, stronger, and more terrible, and of greater duration than any of the former; it was diverse from all kingdoms that were before it; and, on its fall, it was subdivided into a greater number of distinct kingdoms. Machiavel (for whose creed the Church of Rome and infidelity can alone contend) who wotted not of the consequences of the historical fact, specifies by name the ten kingdoms into which the Roman empire was divided. Some of these kingdoms at length fell, and new ones arose. But, as Sir Isaac Newton remarks, they are still called the *ten kings* from their first number. And like the ten toes of the image, the fourth beast had *ten* horns which the prophet interprets kingdoms, (vii. 7, 24.) After these another power, diverse from the first, (vii. 24) and little at its commencement, was to arise, which was to subdue three kings. *In this horn were eyes like the eyes of a man, and a mouth speaking very great things, whose look was more stout than his fellows.* He was to *speake great words against* ("by the side of," or on assumed equality with) *the Most High; to wear out the saints of the Most High; and to think to change times and laws, and they were to be given into his hands* for a long but yet limited period. The Church of Rome rose to power, diverse from that of any other, after the dismemberment of the Roman empire. The exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, were subjected to its temporal as well as spiritual authority,¹ and plucked up before it. *In this horn were eyes like the eyes of a man.* "By its eyes it was a seer, *Επισκοπος*, a bishop in the literal sense of the word; and this church claims the universal bishopric. With his mouth *he spake very great things*; gave laws to kings and nations as an oracle, pretends to infallibility, and that his dictates are binding on the whole world."² His look was more stout than his fellows: the pope, as head of the church, has not

¹ Sir Isaac Newton's Observations on the Prophecies of Daniel, p. 73. Bishop Newton's Dissert. xiv.

² Sir Isaac Newton on Daniel, p. 75.

only ever claimed supremacy over every other bishop, but kings have often prostrated themselves before him and done the office of menials. And how closely does the character of *wearing out the saints of the Most High* befit the Church of Rome. However much its character may now in reality or in appearance be altered, the time is not distant, when every *auto da fe* (*act of Romish faith*) brought the recusants of idolatry—the worshippers of the Most High—to the stake, and by every refinement in cruelty did it try to wear them out. *And he shall think to change times and laws; “appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws both of God and men.”*¹

The prophetic interpretation of another vision of Daniel now presents such a retrospective view of the history of the East, that scarcely the slightest comment is requisite to show its perfect adaptation to the events. *At the time of the end shall be the vision. I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between His eyes is the first king (Alexander the Great). Now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power (which none of them ever attained.)—And in the latter time of their kingdom, at a distance of time, but prevailing over the same territory,) when the transgressors are come to the full, (Isa. xxiv. 5, 6,) a king of fierce countenance (Mahomet, who proffered only submission or the sword,) and understanding dark sentences (wherewith the Koran pre-eminently abounds,) shall stand up. And his power shall be mighty, but not by his own power (he possessed no hereditary dominion, and arose from nothing).*

¹ Bishop Newton, Diss. xiv.

And he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people, or the people of the holy ones (the Christians). And through his policy shall he cause craft to prosper in his hand (by a faith accommodated to the passions of men). And he shall magnify himself in his heart. ("There is no God but one and Mahomet is his prophet.") And by peace shall he destroy many. Such is the intrinsic despotism and withering influence of Mahometan government, that under their sway countries naturally the most fertile, and long exuberant in population and produce, have been depopulated and destroyed to a greater degree by peace than any other countries have been by war. He shall stand up against the prince of princes, magnifying himself even to the prince of the host (calling himself a greater prophet than Christ.) It waxed exceeding great toward the south, and toward the east, and toward the pleasant land (Palestine, the very direction and progress, according to Gibbon, of the greatest and most permanent of the Mahometan conquests.) It cast down of the host and of the stars to the ground (Christian churches) and stamped upon them, and the place of the sanctuary (Jerusalem) was cast down. The vision was for many days. Many days have passed away, and all is accomplished but the last end of the "desolation, which has given the sanctuary to be trodden under foot."

Looking back then upon those successive empires which are the best known, and have been the most influential on the fate of the world, and comparing the bare predictions and the prominent events, is there not visible a chain of prophecy, without a link distorted or broken, stretched by no human hand over the history of man from the days of Nebuchadnezzar to the present hour, and on which the future fate of the world hangs suspended still? And without diverging to other matters, may not the primary question be here reverted to, whether, such as they are, these predictions bear not a closer and less convertible similitude to the events of which they are avowedly pre-

dictive, than human sagacity could have discovered or invented? And may not a case be here put, which would try the reasoning powers of reckless mockers, and bring this question to the proof?

Were a despot now troubled at the thought, a thought which no tyrant could brook, that the Bible is the word of God, and that He who is higher than the highest regardeth him; and were he to possess the power, and to congregate around him all the illuminati—the magicians and astrologers—of modern times, and to demand of them the cause why the image of Nebuchadnezzar and the visions of Daniel bear so striking a resemblance to those future kingdoms, and to the latter times of which they were avowedly symbolical; and how, by natural causes and human wisdom alone, the whole history of the Jews to the present hour was written, at the very least, two thousand years ago; and how all the countries, and all the people, and all the cities of whose destiny they spoke, should accredit, to every jot and to a very tittle, the words of the seers of Israel, and present in their history and fate an exact counterpart of a professedly prophetic delineation; and were they further to be debarred from ridicule, and bound to reason, and told that “they dared not prepare lying and corrupt words to speak before him,” and that “there was but one decree for them,” if they did not make good their professed claim to such wisdom, show the *sure interpretation* of the matter, resolve all his doubts, and restore quietude to his troubled thoughts, such as words of truth like Daniel’s gave to the mind of Nebuchadnezzar; then, verily, much do we fear, would the lives of the *philosophes* and *savans* of Europe be in no less jeopardy than were those of their prototypes the wise men and the soothsayers of Babylon. And their poor faith having no treasures in store to repay the life-blood of a single mortal; no *hope*, though otherwise forfeited, sufficient to bribe one solitary martyr to the block; to what fitter terms than these (if their wisdom on such a trial should fail them) could their blanched and quivering lips,

long used to mockery before, give utterance at last,—
“There is not a man upon earth that can show the king’s matter; therefore there is no king, lord, nor ruler that asketh such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth; and there is none other that can show it before the king except the gods, whose dwelling is not with flesh.”¹

The frequent perversion of “the truth as it is in Jesus,” and the substitution in its stead of the “commandments of men;” the party animosities, and religious wars and persecutions, so contrary to the spirit of the gospel, which have so long prevailed; the gross impostures, absurd superstitions, and impious rites which have often been forced into unnatural alliance with Christianity, and grafted by human hands into the heavenly stock; the domineering spirit of an unholy priesthood; the partial diffusion of the religion of Jesus during many ages, and the delusions of a manifest impostor, triumphing over the Christian religion, even in the regions which gave it birth; have all proved stumbling-blocks in the way of many, or a rock of offence on which they have made shipwreck of faith and of a good conscience. Yet all these are but the various combatings of the impure passions, and the worldly-mindedness of man against a holy and spiritual faith—the workings of a *predicted* “mystery of iniquity:” and not only does the purity of the gospel itself remain unaffected by them all, but its truth, as the inspired word of God, is the more fully established. Even here “God has not left himself without a witness;” and “we do well to give heed to the sure word of prophecy, which shineth as a light in a dark place.”

But the church of Christ, though long militant “against spiritual wickedness in high places,” shall according to the Scriptures, become even on earth finally triumphant. And it is not merely from the analogy of the truth of the past that the certainty of the events yet future may be

¹ Dan. ii. 10, 11.

confided in; for there is not wanting, in the actual state of the world, subsisting evidence of the germinating fulfilment of prophecy. The rapid diffusion of knowledge; the numerous inventions and discoveries in physical science, and the immense accession they have given to the power of man; the facilities of communication and frequencies of intercourse that now prevail throughout the world; the nature of recent wars—contests for principles rather than for property; the abandonment in different states and kingdoms of the principles and the practice of unrestricted and unmitigated despotism, and the establishment of constitutional governments in its stead; the ready expression and powerful efficacy of public opinion, sobered down as it is to the desire of substantial rather than theoretic liberty, and of its expansion throughout the world, and awed by the remembrance of all the exhibited horrors of anarchy and atheism; the manifold philanthropic and religious associations, so diversified in their objects and active in their operations, for alleviating the miseries, enlightening the ignorance, and ameliorating the moral condition of our species; and though last, not least of all, the unexampled and astonishing dissemination of the Scriptures, and the avidity with which they are sought after in many a land; all these unite in giving the same promise to mortal hope which the words of Scripture impart to religious faith, that the “appointed time,” whatever convulsions may yet intervene, is approximating, when despotism and superstition shall come to an end, and when brutal power or governments, fitly symbolized by wild beasts, shall cease to trample on the liberties of man. The powers of darkness are already shaken. He whose “look was more stout than his fellows” has been greatly humbled. His dominion has in part been *taken away*, and it will be *consumed and destroyed until the end*.

No. II.

PROPHECIES CONCERNING THE FINAL RESTORATION OF THE
JEWS, AND THEIR RETURN TO THE LAND OF JUDEA.

“The Lord thy God will turn thy captivity, and will have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers.” (Deut. xxx. 3, 4, 5.) “And it shall come to pass that the Lord shall set his hand again the second time, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the *outcasts* of Israel, and gather together the *dispersed* of Judah from the four corners of the earth.” (Isaiah xi. 11, 12, &c.) “Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy

walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee." (Isa. lx. 8-10, &c.) "And they shall build the old wastes, they shall raise up the former desolations, they shall repair the waste cities, the desolations of many generations." (Isa. lxi. 4, &c.) "Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner; and the measuring line shall go over against it; and it shall not be plucked up nor thrown down any more for ever." (Jer. xxxi. 37, &c.) "But ye, O mountains of Israel, shall shoot forth your branches and yield your fruit to my people of Israel; and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded," &c. "For I will take you (O house of Israel), from among the heathen, and gather you out of all countries, and will bring you into your own land." (Ezek. xxxvi. 8, 10-24.) "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." (Ibid. xxxvii. 21, &c.) "Turn ye to the stronghold, ye prisoners of hope, even to-day do I declare that I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man," &c. (Zech. ix. 12, &c.) "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit

of them. And I will plant them upon their own land, and they shall be no more pulled up out of their land which I have given them, saith the Lord thy God." (Amos ix. 13, 14, 15.) "I will surely assemble, O Jacob, all of thee. I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men." (Micah ii. 12.)

These prophecies, exclusive of many others, need no comment. They declare, as clearly as language can, that the Jews shall return to Judea, and be at last permanently re-established in the land of their fathers. The uniform experience of the literal truth of every prediction respecting their past history may suffice to give assurance of the certainty of their predicted restoration. And, amidst many signs that *the times of the Gentiles* are drawing towards their *fulfilment*, many concurring circumstances seem also to be *preparing* the way of the children of Israel. Scattered as they have been for so many ages through the world, and maintaining still their distinctive character, their whole history forbids the thought that they will ever mingle among the nations, or cease to be, what they have ever been, a peculiar people. But while their history as a nation gave, for the space of many generations, unequivocal attestations of an overruling Providence, sustaining the theocracy of the commonwealth of Israel; and while, during a period of still greater duration, they have been "a people scattered and peeled:" yet after the lapse of so many ages, they are still reserved for illustrating the truth, the mercy, and the glory of the God of Israel; *at eventide it shall be light*. They now begin, centuries of persecution and spoliation having passed away, to participate, in cases too numerous to be specified, of benefits arising from the altered spirit of the times. And possessed, as in an unexampled degree they are, of *silver and gold*, and of large portions of the public funds of various kingdoms, they may be said, even now, in some manner, to *inherit the riches of the Gentiles*. And commanding, as

in a great measure they do, the rate of exchange throughout Europe, they are entitled, from the present influence of money on the security of governments, and on the art and results of war, to high political consideration; and the time may not thus be remote, when they shall be *raised up as an ensign among the nations*. Not naturalized to the isles of the Gentiles, either by law or affection, or bound to any soil by the possession of fixed property which would be of no easy tranference, but ever looking with undiminished love to the *land of their fathers*, even after an expatriation uninterrupted for nearly eighteen centuries, they are ready—whenever the time shall be fulfilled—to *fly thither like a cloud, and like doves to their windows*. But to what degree, and in what manner the present convulsions of the Turkish empire, combined with the peculiar, and in many instances, novel condition of the Jews throughout Europe and America, shall be the means of facilitating their eventual restoration to their own land, no mortal can determine. It is enough for Christians to know, that two thousands of years, through nearly which period it has been dormant, can neither render extinct the title nor prescribe the heaven-chartered right of the seed of Abraham to the final and everlasting possession of the land of Canaan; that God *will remember the land and gather together* unto it his ancient people; and that his word concerning Zion, which he hath neither *forgotten nor forsaken*, is, *I have graven thee upon the palms of my hands, thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee, &c.*—(Isa. xlix, 16, 17, &c.) “And that through all the changes which have happened in the kingdoms of the earth from the days of *Moses* to the *present time*, which is more than 3200 years, nothing should have happened to prevent the POSSIBILITY of the *accomplishment* of these prophecies, but, on the contrary, that the state of the *Jewish and Christian nations* at this day should be such as renders them easily *capable*, not only of a *figurative*, but even of a *literal completion* in

every particular, if the will of God be so; this is a *miracle*, which hath nothing *parallel* to it in the phenomena of nature.' —*Clarke's Evidences.*

No. III.

ABSTRACT OF PROPHECIES RELATIVE TO THE GREAT APOSTASY.

Clearly revealed as is the will of God in Scripture, and perfectly calculated as is the gospel to effect the happiness of man, and faithful unto the death as many of the primitive Christians were,—it is no less manifest that an apostasy, or falling away from the faith, was foretold. And who can read the Scriptures with an unbiassed mind, and look to the history of the Christian church, and doubt for a moment that there has been an apostacy, or falling away from the truth and simplicity of the faith as it is in Jesus? Or who, in a like unbiassed manner, can read the prophecies respecting that apostacy, and cherish even a momentary doubt of their application?

It would be foreign to the object of this treatise, and it would require a volume rather than a concluding page, to enter at large upon such a subject. But the simple comparison of a few prominent predictions and undeniable facts, which scarcely need any illustration, may tend to show that much evidence of the inspiration of Scripture may be drawn from the obscure prophecies, and that their obscurity in a great measure vanishes, on the most succinct combination of predictions and of facts.

The coincidence, not in meaning only, but in words,

which subsists between the following predictions, strikingly denotes their reference to, or connexion with the same subject. And when viewed as a portraiture of events now past, or still in progress, the apparent obscurity arising from the adoption of symbols, or figurative representations, may be at once removed by merely bearing in mind that in Scripture itself the term *beast* is explained as denoting a king, kingdom, or reigning power; and that, in the phraseology of the Old Testament, idolatry, or the worship of false gods or images, in any form, is uniformly represented as whoredom or fornication. Without straining either a word of sacred writ, or a fact in history, it is left to every unprejudiced reader to determine on whose FOREHEAD it is that the marks of apostacy and names of blasphemy are so conspicuously written, that they legitimately form a part of the testimony of Jesus. (Rev. xvii.)

The "*forbidding to marry, and commanding to abstain from meats* which God hath created to be received with thanksgiving of them which believe and know the truth," (1 Tim. iv. 3,) are mentioned literally as prominent marks of the apostacy. And the celibacy of the clergy, both regular and secular, and the multiplicity of fasts, appointed and observed by the Church of Rome, are in complete and manifest accordance with the prediction. The former is expressly contrary to the sanction and authority of Scripture, which saith—"a bishop must be blameless, the husband of one wife;"—and the reason assigned for the latter, as taught in the *first Catechism or abridgment of Christian doctrine*,¹ "that by fasting we may satisfy God for our sins," is a monstrous perversion of all Christian doctrine, and shows with how great a *falling away from the faith* the observance of such "commandments of the church" of Rome is accompanied.

Giving heed to doctrines of devils—literally of, or concerning, *demons*—a term often applied by Greek writers to those who were canonized or deified after their death, or

¹ Published for the use of the London District, and printed by R. Keating, Brown & Co., London, Printers to the R. R. the Vicars Apostolic, 1812, p. 33.

who were accounted agents or mediators between gods and men, (1 Tim. iv. 3.) The same word was used by the Athenians, (Acts xvii. 18,) when they accused Paul of being a setter up of strange gods or demons—because he preached unto them Jesus who had been raised from the dead.—*But in his estate* (or in the stead of God,) shall he honour *the God of forces*, or, as rendered in the margin, *gods protectors*, divine guardians, or tutelary saints, (Dan. xi. 38.) The corruption of the pure worship of God, the introduction of demonolatry into the Christian church, and the trusting to other intercessors than the one only Mediator, seem here evidently referred to. It is not needful to ask what church, as well as the Grecian, has *given heed to doctrines* concerning departed mortals, such as were believed on by heathens; or who have canonized dead men, worshipped them in *the stead* of God, believe on them as *strong protectors*, address them as intercessors, worship at their shrines, *regard their glory, and honour them with gold, silver, and precious stones, and pleasant things*, (Dan. xi. 38.)

Giving heed to seducing spirits, speaking lies in hypocrisy, 1 Tim. iv. 1, 2. *Whose coming is after the power of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness*, 2 Thess. ii. 9, 10. *By thy sorceries were all nations deceived*, Rev. xviii. 23. The power of working miracles is held by the Church of Rome as a mark of the true church; but the assumption of that power is truly a mark of the great apostacy. And what else are wilful impositions, lying legends, and pretended miracles, the liquefying of the blood of St Januarius, for example, still practised, thrice every year, in a church in Naples, but the *deceivableness of unrighteousness*? Or what creed is more common in Rome, to which the pope and the cardinals have given their sanction, than the working of miracles by the images of saints?

Speaking of the self-same apostacy, it is said by the Apostle Paul, “the day of Christ shall not come, except there come a *falling away* first, and that man of sin be re-

vealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped so that he, as God, sitteth in the TEMPLE OF GOD, showing himself that he is God." (2 Thes. ii. 3, 4.) These words, descriptive of *the man of sin*, are linked to the description of *the little horn in Daniel*, (p. 315) not only by a similarity of character, but by an identity of fate. *And he shall speak great words against the Most High.* (Dan. vii. 25. Rev. xiii. 5, 6.) It admits of no question who it is that has *exalted himself* most highly in *the church*, that has assumed the claim of infallibility, and of titles which pertain to God alone, and to whom "adoration" is paid, when he is enthroned, in the most magnificent temple on earth, as the head of the Church.

The more closely that the connection is traced between the prophecies of St Paul, Daniel, and St John, they become the more copious, discriminative, and defined. The beast having seven heads and ten horns,¹ which was subject to the authority of the great whore,² (or idolatrous church,) is evidently connected, in its character, duration, and fate,³ with the little horn of Daniel's fourth kingdom, or the Roman. The locality or seat of this dominion, *diverse* from the former kingdoms, could scarcely be more circumstantially defined. *The seven heads are seven mountains on which the woman sitteth*, (Rev. xvii. 9.) Rome was proverbially *the city on seven hills; and there are seven kings; five are fallen and one is* (v. 10.) Five forms of government had before that time fallen, and another then existed. *And the ten horns which thou sawest are ten kings which have received no kingdom as yet.* The Roman empire, then entire, was, about the time of the establishment of Popery, divided into ten kingdoms, corresponding with the ten horns of the fourth beast, or the toes of the great image, (pp. 392, 394.) *The woman which thou sawest is that great city, which REIGNETH over the kings of the earth.* The great city which then reigned over the kings of the

¹ Rev. xiii. 1; xvii. 7.

² Rev. xvii. 15.

³ Dan. vii. 20, 21, 25, 26. Rev. xiii. 5, 7, 10; xvii. 14.

earth was Rome. It is all but named. And under a symbol the very name was hid. The beast had a name, a number, and a mark, (Rev. xiii. 18; xv. 2,) and his number is six hundred threescore and six. (Among the Hebrews and Greeks all the letters were numerals, or equivalent to figures, which were not in use among them.) Three different designations being given, *three* corresponsive words, instead of one, as has been generally sought, seem to be required. The beast was first described by Daniel; and in Hebrew characters, Romiith,¹ Roman, agreeing with *beast* or kingdom, contains the precise number or that of his name; while *Lateinos*,² the number of his name, "which is the number of a man," and *Apostates*,³ the *mark*, the brand of the *apostacy*, both fatally contain the same prophetic number.

There are other characteristics which need no comment. "Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication. And the inhabitants of the earth have been made drunk with the wine of her fornication. The waters which thou sawest where the whore sitteth are peoples, and multitudes, and nations, and tongues, Rev. xvii. 1, 2, 15. They shall be given into his hand, Dan. vii. 25. And power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life," Rev.

¹ ר R = 200	² Λ L = 30	³ Α Α = 1
ι ο = 6	α α = 1	π p = 80
μ m = 40	τ t = 300	ο ο = 70
ι i = 10	ε e = 5	στ st = 6
ι i = 10	ι i = 10	α α = 1
η h = 400	ν n = 50	τ t = 300
—	ο ο = 70	η e = 8
666	ς s = 200	ς s = 203
	666	666

These words have often been applied as denoting the name of the beast; and Dr Clarke, in his commentary, has adduced the term Ἡ Λατινὴ βασιλεία—the Latin kingdom, as also containing the exact number 666.

xiii. 7, 8. The catholic means the universal church. *The same horn made war with the saints, and prevailed against them. He shall wear out the saints of the Most High, Dan. vii. 21, 25. It was given unto him to make war with the saints, and to overcome them, Rev. xiii. 7. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, Rev. xvii. 6.*

She was arrayed in purple and scarlet colour, Rev. xvii. 4, the official clothing of the pope and of the cardinals, *and decked with gold and precious stones and pearls,* as also they are, and wherewith the decking of their churches, altars, and images did abound.

We ask not how all the subtlety of Jesuitism, or all the deceivableness of unrighteousness can rescue Popery from the grasp of so many prophecies encircling it on every side; it is the purpose of these remarks, as connected with the evidence of prophecy, to show that even the long-continued and wide-spread apostasy from the Christian faith, which has often given a seeming sanction to infidelity, is itself a proof of the inspiration of Scripture; and that the war which has long been waged against those *who kept the commandments of God and had the testimony of Jesus* only serves the more to confirm the truth of that testimony.

No. IV.

NOTE ON IDUMEA.

In previous editions of this treatise a primary place, in the section on Idumea, was given, as explanatory of the difficulty of access to any knowledge respecting it, to the illustration of the predictions, *None shall pass through it*

for ever and ever, Isa. xxxiv. 10. *I will cut off from Mount Seir him that passeth out and him that returneth*, Ezek. xxxv. 7. From the remark of Volney that that country *had not been visited by any traveller*, the writer was first led to investigate the prophecies concerning Idumea, and he deemed the statement a striking corroboration of the prophecy. Till very recently it was actually a region totally unknown and unvisited for many ages. And though the illustration of that prediction be now excluded from the text, as it has in various ways been the subject of cavil, the prediction is too remarkable to pass altogether unnoticed. And an observation or two respecting it may tend to show that Edom, however desolate, is yet a field that is fruitful in the elucidations of prophecy.

1. The prediction is remarkable as referring to Idumea.
2. It has been strikingly fulfilled during many past ages.
3. Other prophecies imply that Idumea would not always be unvisited, but that the predicted facts would be disclosed.
4. The time of the *complete* fulfilment of the prophecy, as defined by others conjoined with it, is yet to come.
5. Idumea shall yet be the scene of other prophecies more marvellous than all which have already been accomplished.

The prophecy is remarkable as referring to Idumea. The ancient greatness of Idumea must, in no small degree, have resulted from its commerce. Bordering with Arabia on the east, and Egypt on the south-west, and forming from north to south the most direct and most commodious channel of communication between Jerusalem and her dependencies on the Red Sea, as well as between Syria and India, through the continuous valleys of El Ghor and El Araba, which terminated on the one extremity at the borders of Judea, and on the other at Elath and Esiongaber, on the Elanitic Gulf of the Red Sea, Idumea may be said to have formed the emporium of the commerce of the east. A Roman road passed directly through Idumea, from Jerusalem to Akaba, and another from Akaba to Moab; and when these roads were made, at a time long posterior

¹ Map in Burekhardt's Travels.

to the date of the predictions, the conception could not have been formed, or held credible by man, that the period would ever arrive when none would pass through it. In the beginning of the Christian era, long after the date of the prophecy, Strabo relates, that "many Romans and other foreigners" were found at Petra by his friend Athenodorus, the philosopher, who visited it.¹ Idumea was the thoroughfare for the commerce of the nations which surrounded it, and of Judea and Phœnicia with India and Arabia; and its "highly frequented marts," as Volney described them, were the centres of intercourse and traffic.

In striking contrast, and in a manner and to a degree previously inconceivable, the prophecy was fulfilled during many ages. The once central point of commerce has been long an abandoned region. A common thoroughfare in ancient times became a place which none passed through. The capital of Arabia, where many Romans dwelt in the days of Strabo, where a regular government was established, and a succession of kings resided in their palace, and nobles, whose monuments are princely, were congregated, was long lost to the world, the very existence of its ruins was unknown, even as the inheritance of dragons and a court for owls. The city of excavations where men, in the pride of their hearts, dwelt in the clefts of the rocks, became the undisturbed domicile of wild beasts. And the country through which, from end to end, a Roman paved road was formed, was not trodden for centuries, by the foot of a single European. According to Volney, it had not been visited by any traveller. On entering within its borders, Burckhardt (without the slightest allusion to this or any other prediction) testifies, that "for the first time he had ever felt fear during his travels in the desert; that his route was *the most dangerous he had ever travelled;*"² and that he was without protection in the midst of a desert, *where no traveller had ever before been seen.*" Mr Jolliffe describes it as one of the *wildest and most dangerous* divisions of Arabia, and deemed all research in that

¹ Strabo, p. 779.

² Burckhardt's Travels in Syria, p. 400.

quarter impracticable.¹ Seetzen, who penetrated the country in a direct line between the Dead Sea and Mount Sinai, described it as a *route never before accomplished*. Sir Fred. Henniker, who purposed to undertake the same route, was told by the Cavaliere Frediani, who himself had been compelled to relinquish the design, that it was impracticable, and by the Superior of the convent of Mount Sinai, that it was impossible; and deceived by his guides, he was led by another route. It was only after a complication of difficulties and dangers, the like of which they never encountered in the whole course of their extensive travels, that Captains Irby and Mangles, accompanied by Mr Bankes and Mr Legh, were permitted by the opposing Arabs (who swore that if they should attempt to *pass through* their territory, they should be shot like dogs) to visit the ruins of Petra, from whence they speedily returned without passing through Idumea.² Till within these few years, as Laborde in the first words of his preface relates, this once celebrated country was entirely unknown, only by vague traditions was the existence known of the ruins of a city, surpassing in extent and magnificence those of the famous Palmyra, the queen of deserts; and the inhabitants of the neighbourhood, in defending its approach, said, like Edom to Israel, thou shalt not pass through.

Few countries were more frequented than Idumea once was; and few cities ever formed so central a point of so extensive and varied commerce as its capital. But for many centuries past, no country could have been less frequented or visited, or more completely shut out from all intercourse with the civilized and commercial world. And this an omniscient God could alone have foreseen and foretold. But though for ages past none have passed through it as of old, the context obviously implies that (as stated in previous editions of this treatise) the world would not be for ever ignorant of its state of desolation, and that it would not remain for ever unvisited and un-

¹ Burckhardt's Travels, p. 421.

² Letters from Palestine, vol. i. p. 129.

known, but that some would finally *seek out and find*, in that land itself, that every other prediction respecting it shall also be fulfilled, and that of all the animals, which are named in the *book of the Lord*, as possessing it or dwelling there, *not one* shall be wanting.

But the time of the complete fulfilment of the prophecy, as defined by others conjoined with it, is yet to come: and Idumea has yet to be the scene of other prophecies more marvellous than all that have already been fulfilled. And in vindicating this prediction, at the illustration of which sceptics have carped, without daring to touch hundreds of others that have been literally and completely fulfilled, the writer, in a few concluding words, may venture to pass for a moment beyond the limits which he had here prescribed, and point to one or two of a new series of predictions, which have yet to be accomplished. And as the words of Volney first led to the interpretation above given, the sarcasm of other scoffers may perhaps be turned to profitable account.

The prophecies concerning Idumea, though fewer in number, and not more conclusive than those concerning Babylon, have perhaps excited more general attention and interest than any others. To this the plates of Petra have greatly contributed, and the world is indebted to Count Leon Laborde for those graphic engravings in his original work, which make good the title of Petra to supplant Palmyra as the queen of deserts. The eyes of men are now turned to Edom, the very existence of which seemed previously to have passed into oblivion. And the world may thus be the better prepared for looking to greater things than these; and for hearing the word of the Lord with which that prophecy begins, in which it is said, none shall pass through Idumea for ever and for ever. Come near, ye nations, to hear; and hearken ye people: let the earth hear and all that is therein: the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies, he hath utterly destroyed them, he hath delivered

them to the slaughter, &c. The Lord hath a great sacrifice in Bozrah, and a great slaughter in the land of Idumea—their land shall be soaked with blood—for *it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion.* And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever," Isa. xxxiv. 1–10. Immediately affixed to the denunciations against Edom, is a song of joy on the restoration of Israel, when the ransomed of the Lord shall return and come to Zion. *The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose,* Isa. xxxv. 1. And conjoined with the prediction of nearly similar import, *I will cut off from Mount Seir him that passeth out, and him that returneth,* we read in the next words of Ezekiel, (xxxv. 8.) And I will fill his mountains with his slain: in thy hills, and in thy valleys, and in all thy rivers shall they fall that are slain with the sword. I will make myself known among them, when I have judged thee. When the whole earth rejoiceth, I will make thee desolate, xxxv. 11–14.

The year of recompences for the controversy of Zion—the year of His redeemed—the time when the iniquity of the Jews shall have an end, when the Lord shall be known among them, and the day of the Lord's indignation and vengeance upon all nations, and all their armies,—seem manifestly to refer to a period yet future, and to judgments of which Idumea shall yet be the scene. Though many prophecies have been fulfilled, others have to receive still farther illustration, and some await their accomplishment in coming judgments. Past history has no record of the mountains and valleys of Mount Seir being filled with his slain; the ransomed of the Lord have not yet returned unto Zion—the whole earth does not yet rejoice, nor is Edom *alone* desolate. But saviours shall come up

on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's. And though the wilderness and the solitary place shall be glad, Edom shall be desolate for ever. Every prediction respecting it shall be fully accomplished. And without a cavil at his word, all flesh shall know that He who declared all these things is the Lord.

No. V.

NOTE PREFIXED TO FOURTEENTH EDITION, &c.

No other apology can be offered to the purchasers of the earlier editions of this treatise, than to repeat, that notwithstanding the omission of those parts to which any doubt could be attached, it has been gradually and repeatedly enlarged, much beyond the original views of the author, by many new proofs of the literal fulfilment of prophecy, which previously either could not have been adduced, or had escaped his observation. The very recent discovery of some of the facts, the novelty of many of the topics, of the greater part of the authorities, and of many illustrations from ancient writers, rendered the partial and gradual development of the subject excusable if not unavoidable. To wait till the evidence of prophecy were complete, so as to be presented in a form aught like perfect, would be to wait till wars and desolations should cease, the desert blossom like the rose, the whole earth rejoice, and Edom alone be desolate. From ocular demonstration of the literal fulfilment of many prophecies, it may be said, that "in these latter times," *truth has sprung*

forth from the earth, so that men may *see and know* that He who of old declared all these things is the Lord.

To guard against misrepresentations, from which "the cause of truth might suffer loss," the writer is reluctantly constrained to state, that the prophecies concerning the desolation of the countries of AMMON, MOAB, EDMON or IDUMEA, and PHILISTIA, *Lebanon*, the cities of *Samaria*, *Rabbah-Ammon*, (or Philadelphia) *all the cities of Moab*, *Petra*, or the capital of Idumea, *Gaza*, *Ashkelon*, and *Ashdod*, were all, for the first time, so far as known, literally illustrated less or more fully, in every edition of this treatise, together with the manifold prophecies which mark the *various, discriminating, and characteristic features of the land of JUDEA*, the general desolation of which, as that of a land smitten with a curse, had long been marked by Christian travellers. On these *new topics* alone, about eighty separate and distinct prophecies (including more than two hundred texts) have been set side by side with the facts which form their literal fulfilment. The period of the final and complete accomplishment of these prophecies which refer to modern times, and are associated with events yet to come, was so remote from the era of the prophets, that, not waiting for *the end* when *the word should speak and not lie*, the earliest commentators, long followed by others, gave such interpretations of these prophecies as did not tend to remove the doubts of the sceptic, or to shut him up in the faith. But the literal facts supply literal interpretations, neither to be gainsaid nor misunderstood. More than a third part of the volume,—nearly equal to the whole of the first edition, exclusive of those parts of any doubtful import since omitted—is devoted to their illustration.

Next to these, in the space they occupy, exceeding that allotted to all the other local and historical predictions, and second to none of them in importance, are the prophecies concerning BABYLON. And so little was the writer aware of the extent to which the illustration of them could be adduced that it was stated in the first five editions of this treatise

that they "had been so fully illustrated in the learned works of Prideaux (1715) and Bishop Newton (1745,) that it was the more unnecessary to enter into a long detail." In the time of the latter of these celebrated writers—"to whose excellent Dissertations on the Prophecies," as the author has the pleasure of repeating, "none should be a stranger,"—the site of Babylon, now undoubtedly ascertained, and minutely described, was, as he states, scarcely known or noticed by travellers. Now, more than thirty prophecies are literally illustrated from numerous descriptions by many living eye-witnesses of its actual site. And full as *it* is of proofs of Scriptural inspiration, now visible in every feature, as if each lineament were traced by the hand of the Almighty, the *whole history* of the siege, and gradual decline and downfall of that great city, and of the *successive spoliation* and final desolation of CHALDEA, is alike replete with clear and conclusive testimony. And having been led, in the words of the prophet, to *look narrowly on Babylon*, a multiplicity of illustrations have been adduced from *historical* as well as geographical facts, simply by showing how, in *ancient* as in modern times, they are the exact counterpart of literal and special predictions. Instead of six prophetic "circumstances of the siege," specified by Newton, and frequently, during the last two centuries, illustrated by his predecessors, from the self-same facts related by Herodotus and Xenophon, prophecies, multiplied more than five-fold, equalling in number and minuteness those which at this hour depict Babylon in its desolation, may now be seen to be alike discriminately and graphically descriptive of the first siege of Babylon and its attendant circumstances, as related by the same heathen historians, especially Xenophon. And it will be further seen, that the prophecies concerning the desolation of Babylon were not only in a few instances gradually and successively fulfilled, as briefly noticed in the earliest editions; but that the long intervening period abounds with proofs, supplied by profane writers, and by Gibbon, that the fate of Babylon and of *the land of the Chaldeans*, from age to age, may be

said to have been also circumstantially predicted. And now, at last, by realizing the very things which the prophet foretold, the history of the successive sieges, downfall, and ruin of the great city which held the Jewish nation captive, and of the devastations and desolation of the land of Chaldea, is a continued commentary, carried on for 2300 years, and either penned by heathens, and sceptics, or set openly before us—in which we see that, from first to last, *all the evil that was written against Babylon has come upon it, and that the purposes have been performed which the Lord purposed against the land of the Chaldeans.* In confirmation of this, an hundred prophecies have been illustrated, of which sixty refer to *historical*, and forty to geographical facts—the part of the section relating to the *former*, having been enlarged *ten-fold*, and the whole having been now extended from little more than twelve to upwards of ninety more closely printed pages. Yet the writer will not venture to say, as he formerly spoke of other works than his own, that the subject has in any manner been “fully illustrated.”

While literal prophecies, on different subjects, and in a vast variety of instances, are thus ultimately seen to be a continued series of literal facts, they form a *sure word*, which, like a *light that shineth in a dark place*, irradiates a portion of the otherwise dark and inscrutable history of man. But the spirit of prophecy has ever been faithful to its charge, and has not at any time left the word of God without a witness. It can scarcely need to be told that there are prophecies on various subjects, of which the significance has never been misunderstood nor the application been doubted. The commandment came from the mouth of Jesus to “search the Scriptures,” for they testify of him: and the subject of the fulfilment, *in his persons of manifold prophecies concerning the Messiah*, though “not considered” in Bishop Newton’s work, “has been, amply discussed by many able divines.” The prophecies concerning the DESTRUCTION OF JERUSALEM, as in like manner uniformly stated, “*have been frequently and fully*

illustrated." And from the days of Eusebius, if not from an earlier period, the Jewish general being the Christian's witness in confirmation of the prophecies of Jesus, Josephus's history of the siege of Jerusalem has, for *more than fifteen hundred years*, been the common text-book of all writers on the subject, especially during the last two centuries, besides foreign writers, of Jackson, (1623,) Poole, Patrick, Tillotson, Whitby, Whiston, Doddridge, Pearce, Bishop Newton, Lardner, &c. (See note, p. 55.) The conclusiveness of the evidence, and the want of any ambiguity in the *literal* predictions, may be seen from the uniformity and frequent sameness of the illustrations which prevail among all writers on the subject; application of the same facts to the same prophecies, being, on comparing them, clear and unavoidable, even as repeatedly denoted by the index. "THE JEWS" form a prophetic theme, of which, as of the former, no Christian can well be ignorant, which was often alluded to by the fathers, and which, as demanding the widest range of proof, has been so abundantly exemplified in every country and in every age since their dispersion, that a large treatise, embodying their history, would be still requisite for its illustration, notwithstanding the researches of Jackson, Tillemont, Patrick, &c. So ample is the testimony, that in seeking out facts from original authorities, most of which are new, a greater number of volumes was consulted on the subject than that of the pages containing the following brief and most inadequate summary of their prophetic history as hitherto fulfilled.

Only a like space of twenty-five pages is occupied in the previous editions, with *all* the other subjects pertaining to heathen cities, countries, or nations, *none* of which have been *new topics* among Christian writers for more than a century.

Before any Christian commentary was written, Josephus cited the prophecies of Nahum against NINEVEH, and stated that they had all been fulfilled in its destruction. Unlike to Babylon, it fell at once; and the literal predic-

tions respecting the manner of its overthrow are few, scarcely occupying, together with their illustration, two pages of this treatise. The subject, however limited, was previously illustrated by Poole, Prideaux, Rollin, in the *Universal History*, and particularly in Bishop Newton's *Dissertations*, referred to in every edition. The present edition contains a view of the supposed site of Nineveh, *opposite to Mosul*, which the writer has been kindly permitted to insert, from the new work of the able and lamented Mr Rich on Koordistan and Nineveh. For consecutive illustration of the prophecies concerning TYRE, the reader may be referred to Prideaux, Rollin, Lowth, the *Universal History*, and to Bishop Newton, alike uniformly referred to. The prophecies concerning EGYPT and the ARABS, in ten of these pages, derive their literal illustration, in ancient as in modern times, from the new and unexceptionable authorities, Gibbon and Volney. The prophecy concerning the SLAVERY OF THE AFRICANS, AND THE EUROPEAN COLONIES IN ASIA, which was ably illustrated 160 years ago by Mede, has, within half that period past received additional confirmation by the vastly increased extent of the British colonies in Asia, by which the first prophecy after the deluge continues to be literally illustrated at the present hour.

Bacon, treating of the *Advancement of Learning, or of the Sciences*, in a celebrated passage repeatedly quoted by Christian writers, justly states that the prophecies have certain degrees of accomplishment throughout different ages of the world, or "a growing accomplishment throughout many ages." The evidences of Christianity have kept pace with the rapid advancement of the sciences; and as the time of the "full completion of the divine prophecies" draws nigh, not only have new proofs arisen, but light has been thereby thrown upon the past; and from the "two relatives, the prophecy and its accomplishment," of which Bacon speaks, abundant demonstrations are deduced, which, on the principles of his own inductive philosophy, give prophecy a place among "the exact sciences," even as it

shall finally and universally be seen, that God has magnified his word above all his name.

It is chiefly during the last two centuries past, which have witnessed in many respects the origin and advancement of the sciences, that the various literal prophecies, relative to once renowned cities and kingdoms, have begun to be fully elucidated. Ancient heathens as well as modern infidels, led captive in the cause of truth, yield the tribute of their united testimony in illustrating the word which abideth for ever. Nothing can more clearly show the unsuspecting, as well as conclusive quality of their testimony, than that proofs of Scriptural inspiration, hid for ages, should come forth at last, in the seventeenth, eighteenth, and nineteenth centuries of our era, with all the freshness of a discovery and all the force of a demonstration, by simply affixing the words of heathen historians to those of Jewish prophets. Such is the triumph of truth, that, long free to the use of all, these pagan authors—whose testimony is doubly valuable as exhibiting both the ancient state of these cities and countries prior and posterior to the age of the prophets and the earliest of the facts which bear witness to their inspiration,—have become so entirely the common property of Christian writers on the respective subjects, that, like Josephus for a longer period, they have been repeatedly and directly referred to, by one author after another, in illustration of the same predictions by the same prominent facts. But without any “latitude of interpretation,” too long recognized and acted on, the more closely that the “language of prophecy is pressed,” and the more minutely that the facts are applied, in strictly literal interpretation, the proofs come out the more full and clear, that from first to last, the Scriptures have been fulfilled even to a *jot or tittle*. The evidence, when thus looked for, presents itself to view; and all that is requisite is to seek for the counterpart of a prophecy in the historical fact, or in noting any peculiar event, to seek the prediction out of the book of the Lord. In the progress by this inquiry of these means, new illus-

trations from ancient historical facts have not unfrequently come into view. And the *advancement* of the science, even in this respect where not the least surprising, has not hitherto ceased. Exclusive of those recently or newly added, the earlier editions, from the sixth, contain a *hundred* additional references, not in Bishop Newton's work, to the *same* authorities common to him and his predecessors, and nearly an equal number to *other authorities besides modern travellers*, forming conjointly—instead of there being none, as has been recklessly stated—*more than a third part of the total number of references in the whole volume*. But exclusive of all these, the main design of the essay, as the title bears, is to show the literal fulfilment of prophecy from the discoveries of recent travellers. And from *them alone* the “greater part” of the illustrations have been adduced, as three hundred references may testify.

No misrepresentations, however great, could justify boastings, to rejoice in which is evil. But every reader has a right to be well assured that full confidence may justly be placed in the facts and illustrations on which the evidence depends. On this account alone the preceding statements have reluctantly been extorted from the writer of these pages. And if he has been enabled not only to add an “atom to the mass of evidence” which he esteemed of far more worth than all his labour, but, according to the testimony of no partial witness in his favour, “to accumulate a mass of geographical evidence,” and also to add many new illustrations from ancient historical facts, he trusts that he has only been the more and more deeply impressed with a sense of his own nothingness, as, whether from the works of ancient heathens or of modern sceptics, there successively rose before him the palpable demonstrations of the omniscience of Jehovah. And if any one should be profited by the perusal of these pages, he is entreated to give all the glory to God, that the gain may be his own.

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